Saskatchewan Education

DISPLAY
Do Not Remove

DRAFT

NATIVE EDUCATION

Saskatchewan

July 1983

BACKGROUND PAPER

ON

NATIVE EDUCATION

presented to

The Curriculum and Instruction Review
Advisory Committee

by

Catherine Littlejohn

July 1983

This paper was prepared for the Curriculum and Instruction Review and does not necessarily reflect the view of Saskatchewan Education

EXECUTIVE SUMMARY

This study was commissioned to present a "State of the Art" statement on Native Education in the Saskatchewan provincial education system. It was designed to assess the strengths and weaknesses of the present system, establish some guiding principles for future work, and set some short term and long term targets. Further it was established to provide a basic and common information base for the committee.

The report is organized around the following topics: 1. the Native population; 2. the socioeconomic situation of Saskatchewan's Native people; 3. the history of curriculum and education programming for Native people in Saskatchewan in the past 40 years; 4. the status of current activities in the development of curriculum, curriculum materials, and other interventions in the province; 5. the school system and Native students; 6. future directions; and 7. general recommendations. The summary that follows highlights the finding in each of these topics.

The Native Population

Estimates of the total Native population in the province vary depending on the method used for identifying the Metis and Non-Status Indian people. Conservative estimates claim one Metis or Non-Status Indian for every Status Indian making the current population approximately 100,000. Other researchers maintain a ratio of 2:1 is more realistic making the Native population at the present time closer to 150,000. However, regardless of the actual number of Native people, a number of important trends are undeniable:

1. the birth rate among Native people is much higher than among the Non-Native population;

2. the growth rate of the Saskatchewan Native population is 3-4 times the Canadian average;

3. there is a high proportion of Native women of childbearing age;

4. a large proportion of the Native population is under 15 years of age (approximately 50 per cent);

5. the proportion of Native/non-Native persons in Saskatchewan will increase in the forseeable future;

6. status Indians are increasingly moving off reserves;

7. there is a migration of Native people to Saskatchewan's urban centres.

The above trends will have particular impact on school systems as more reserve Indian children will be entering provincial schools and the proportion of Native children to non-Native children in all schools will be increasing.

The Socioeconomic Situation of Saskatchewan's Native People

Statistics show the Native population of Saskatchewan as generally, in ill health, and proverty, lacking in education, adequate housing and employment. Even though in urban areas, there is more employment and less dependency on welfare, still most urban Native people are unemployed. Over half of the unemployed of Saskatchewan are Native people. Approximately 70 per cent of all Saskatchewan Native people are living below the poverty line. This statistic includes many working Native people who earn very low annual incomes through the types of employment available to them. Despite the fact that the gap in education between the Native and non-Native populations is narrowing, the evidence shows that Native employees are paid less even when they have the same educational level.

History of Curriculum and Education Programming for Saskatchewan Native People in the Past Forty Years

This cursory look at forty-five years of Native education in Saskatchewan has shown a virtual revolution during that time. In the 1930's, Indian children were sporadically receiving schooling in mainly parochial day schools or residential schools. The majority of Metis and Non-Status children were denied schooling entirely. The CCF government elected in 1944 seized responsibility for educating all the children within its jurisdiction in Saskatchewan. Under the aegis of equal educational opportunity, schools were built, and teachers were hired. Piercy, the first administrator of education for Northern areas espoused the need for relevant curriculum materials for Northern students. No such resources however were developed. The period 1944-54 was characterized by rapid expansion of the same facilities, curriculum and Southern-trained teachers to Northern and Native schools.

As early as 1952, an anthropologist hired by the Department of Natural Resources to tell them why their programs were not working in Northern communities, identified problems in the education system for Northern students particularly criticizing the lack of relevance of the content, skills and even timetable for Northern conditions. However, few deliberate changes were attempted until after 1960 when reports of Native schooling in Saskatchewan labelled it, "Education for Failure".

The provincial government reacted by accepting the premise that teachers of Native children need special training. As a result, an experimental course was launched in the summer of 1961 for teachers working in Native communities and under contract to Indian Affairs or Northern Areas, Department of Education. This class devised a booklet for teachers with hints for classroom strategies for Native children, the first of its kind in Saskatchewan. Following the successful initiation of the course for experienced teachers, an orientation program stressing cultural differences and curriculum adaptation was established for prospective teachers before they went to their communities. The hiring agencies and the university worked co-operatively to allow students who wished to work with Native children the opportunity to practice teach in a Northern or reserve school.

The sixties were a time of concerted effort directed by key players in the Department of Indian Affairs, Department of Education and the University. A curriculum development course evolved at the university, inservices were organized around curriculum adaptation techniques, teachers of Native children established an association, journal and newsletter to exchange successful ideas and a departmental curriculum committee was formed to examine the provincial curriculum with respect to the needs of Native and Northern students.

By the end of the sixties Native people were speaking out on their own behalf and demanding a say in the education of their children. The seventies were a time of decentralization. Indian bands in increasing numbers assumed control of their schools. Local curriculum developers addressed needs of these schools. The Saskatchewan Indian people evolved other educational initiatives and institutions each with their own curriculum and specific curriculum development needs. With the inception of the Indian Teacher Education Program in 1973, university content was adapted for Native university students. Similarly, the community college courses and other professional preparation courses such as social work were injected with Native-oriented content while maintaining the objectives and skill development aspects of the programs.

The impact of the local initiatives philosophy hit the provincial government as well. With the creation of the Department of Northern Saskatchewan, the Department of Education ceased to function in Northern Saskatchewan. The Academic Education Branch was empowered to endorse the modification and creation of curriculum, mini-courses etc. reflecting Northern needs. Two major projects were begun -- a grade nine Social Studies unit on Northern Saskatchewan and Cree language program. However, the emphasis was on local projects meeting the particular concerns of a community or school. The central office was to co-ordinate, reproduce and distribute materials from one area to the other schools. Curriculum committees identified key areas and developed materials. An instructional services consultant supervised the collection of artifacts, pictures, etc. as well as producing magazines and child and teacher produced materials.

During the seventies governance of Northern schooling changed from an appointed partially government controlled board to a totally Northern appointed board to a Northern elected board for a school district with the structure of other school districts. This Northern school board identified priorities and developed programs such as the Northern Teacher Education Program as the need arose.

In Southern Saskatchewan, the initiatives started in the sixties were carried on with the major responsibility for the implementation of programs and the liaison with interested teachers, schools and boards falling on the Native education consultant. Although the provincial curriculum committee still met and made recommendation for supplemental materials, no significant course changes were made to legitimize Native content in the core curriculum. The success of efforts depended on the interest and enthusiasm of individual educators. In many ways it appeared that non-Native educators backed away from making hard decisions about Native education in response to the Native demands to be allowed to be left alone to develop their own ways.

Exceptions to this were urban school boards. The dramatic increase in the number of Native students in urban classrooms in the late seventies prompted city school boards to enter the Native education area where they had not before been participants. With the active involvement of Native citizens making presentations the boards were alerted to the perceptions of their educational institutions held by Native people.

The eighties saw the emergence of a number of new players on the scene. The creation of the Gabriel Dumont Institute of Native Studies and Applied Research was an extremely important event for it signalled the entrance of the Metis and Non-Status people of Saskatchewan as members of the educational establishment. The Metis and Non-Status people finally had an institution of their own through which to direct and implement their dreams. A major thrust of the institute was the pursuit of academic research on Metis people to buttress efforts to create curriculum materials which presented their documented history. Part of this thrust was Native studies courses at the university level, and as well was a desire for teachable materials for all school children in Saskatchewan. In co-operation with the Department of Education, the Gabriel Dumont Institute implemented a teacher training program for their young people. An integral part of the program was the creation of materials and units for school use.

The eighties saw the re-emergence of the Department of Education as an initiator in Native education. A new Community Education Branch oversaw the creation of community schools in inner city areas with high Native enrolments, the creation of a Native Survival School in Saskatoon, the establishment of a Native Curriculum Review Committee, and the sponsorship of various research and special projects aimed at documenting the present state of Native education and determining future directions.

School boards, particularly in urban areas, increasing throughout the province examined their own programs and practices with regard to Native students. Teacher committees are re-assessing subject areas in an attempt to include Native oriented or Native content. Initiatives such as urban Native education consultants, heritage rooms, new approaches to reading, learning modules in social studies programs, race relations components in high school sociology, pre-contact North American society units at the Grade 9 level, are being tried. Some things are successful. Some are not but the experimentation is continuing.

Despite the importance that curriculum has had for all the participants in Native education over the last thirty years, it appears that things are still at the experimentation stage. Enthusiastic starts have not provided significant results. Materials have been produced in great quantities but tend to "gather dust" on shelves when no place is found for them in the curriculum guides. There has been no co-ordination in the last ten years and only in rare instances have a number of schools been involved in a single project. No one has satisfactorily demonstrated the relationship between curricular developments and improved academic success. The challenges facing present and future educators are every bit as awesome as those facing the preceding generations.

State of the Art

Despite the fact that progress is continuing in the area of Native teacher training, Native educational institutions, the Native Curriculum Review Committee, urban programs, and programs such as the cultural awareness training through the Indian and Northern Education Program, key actors in the Native curriculum revealed some common concerns about the state of curriculum development for Native education.

1. Native content has not been accepted as an integral part of the education of all Saskatchewan children, by the Department of Education.

2. Important as individual projects are, they represent only a small portion of what needs to be done.

3. Curriculum projects presently lack a complete development process from the initiation of the idea to the incorporation of the materials in classrooms in the province.

4. The financial resources are not available for Native people to actually produce their own materials.

5. The commitment to Native content has been made in a reaction to a crisis. No firm long-term commitment has been made by the Department of Education.

6. There is a serious lack of Native people in positions of authority where decisions are made. Few Native people are on school boards, in supervisory positions. Those who serve are generally in advisory capacities.

7. There is still a serious lack of understanding in many schools. Prejudice and discrimination against Native students is reported. This occurs even with the lack of acceptance of Native teacher trainees in schools for internship.

8. Native studies in general has not been legitimized. Native programs still remain on the periphery of the educational establishment. Native educational institutions are not treated as equal partners by other educational institutions.

9. Curriculum development skills acquired by teachers in training cannot be put to use in schools. Generally there is no time to develop new resources and materials are not available to support known areas. Furthermore in many schools where individual Native teachers are hired, the sense of Nativeness is not accepted.

10. There is a lack of a comprehensive plan for the evolution of curriculum projects.

11. The present curriculum change process in the province works against the legitimization of Native content.

12. Curriculum materials at all levels in Saskatchewan still do not present the unique history, geography, economy and development of Northern Saskatchewan.

13. Native languages still have not been accepted as significant areas of study for Saskatchewan students.

14. Too often courses on Native people stress Native heritage and ignore contemporary life and issues.

15. Social class, race, prejudice, discrimination, and the basic differences in values as they affect everyday living are rarely addressed in the classrooms but are a critical reality for Native people.

16. Non-Native teachers are not adequately prepared to work with Native or Northern students.

17. Native students lack role models in many schools, in curriculum materials and particularly in career education.

18. Native students are not learning how to cope with non-Native society and consequently "tune out", when they don't see where they fit.

19. Materials are the easiest things to create or collect. There is a lack of program development within which to plug existing materials.

20. There is a lack of a real commitment to Northern Saskatchewan and Northern people.

21. There is a lack of understanding that Native oriented curriculum materials go beyond social studies. Relevant materials are as important in such subjects as home economics, science, guidance, health, physical education, music, art, economics, mathematics, literature, language arts, family life education, consumer education and law.

The School System and Native Students

Existing evidence on the state of Native schooling points to the fact that the schools are obviously not meeting the needs of a large number of Native children. Many fail early, drop behind their non-Native classmates of a similar age, become alienated and drop out any time after 13 years of age.

Future Directions

The Curriculum Development Process. There are a number of realities which must be accepted as given in revision of the curriculum to include Native content:

1. The Process cannot be the same as for revisions in the past. Native people cannot be called on to "rubber stamp" curriculum production concluded without their input at the planning and creation stages.

2. The expertise is in the Native communities, and institutions. This reservoir must be tapped and utilized in any future additions of Native content.

3. Native educational institutions should be called upon to be equal partners in the process. If they are expected to provide expertise and material they should be contracted or reimbursed for their professional contribution.

4. Native membership should be automatic on any future curriculum committees or commissions.

5. Native people should be given positions in areas where decisions are made not only in advisory capacities.

6. When decisions are made concerning the hiring of staff for curriculum revision, either teams should be considered including Native and non-Native participants or Native people should be consulted about appropriate personnel.

The Content. With an appropriate process in place, curriculum can be created but within certain curricular guidelines which the Department of Education needs to establish before proceeding. The following are some such principles:

1. Native people must be presented fairly in all curriculum materials approved by the province, including textbooks, supplemental materials, etc.

2. Native-oriented materials must be an integral part of the core curriculum not a supplemental adjunct.

3. Native-oriented materials must be presented in all subjects.

4. Contemporary materials on Native people must complement heritage materials.

5. Materials must not project any of the stereotypes of Native people. It is no improvement to replace the "warlike Indians" with the "Noble Savages".

6. Native people must be presented as human beings with human societies, with good and bad characters, social classes, economic systems, educational practices, etc.

7. Activities in curriculum development must include materials which are geared towards the learning style of Native students. Research in this field is in its infancy but experience has shown that more activity oriented materials are needed; discussions should move from the concrete to the theoretical; hands-on experiences are needed; group work is preferred; co-operative rather than competitive exercises should be encouraged; learning should take place from the child's experience base.

8. Attention must be paid to the inclusion of accurate Northern materials.

9. Recognition must be given to the fact that skills can as easily be taught with Native content as with other content.

10. Curriculum adaptation at the centre level should be augmented by local curriculum materials designed by local Native people or teams of Native and non-Native individuals.

11. Recognition must be given in curriculum materials to the differences among Native people: North/South; traditional/transitional/acculturated; tribal groupings, legal groupings; geographical divisions - woodland, prairie; rural and urban.

General Recommendations

1. It is recommended that a centralized body comprised of representatives of teachers, trustees, the Department of Education, labour, women, Native and the handicapped be formed to oversee curriculum development for the Province: 1. to set priorities; 2. to establish guidelines; 3. to screen employees; 4. to direct progress of specific projects; and 5. to assure pilotting, publication and distribution of products.

2. It is recommended that a mechanism be put in place whereby existing materials on Native people be located, catalogued, collected and utilized.

3. It is recommended that the Native Curriculum Review Committee continue with expanded authority.

4. It is recommended that inservice and orientation sessions with teachers accompany any new Native oriented materials.

5. It is recommended that the whole language area in relation to Native people be examined. How well are the schools meeting the needs of Native students who come to school with: 1. no English; 2. little English; 3. some English; 4. fluent English; 5. a mixture of English and a Native Language; and 6. non-standard English?

6. It is recommended that teachers be provided with material which will orient them to the sound system and structure of Native langauges and will aid them in dealing with problems children have in making the transition from one sound system to another.

7. It is recommended that questions of discrimination, prejudice and race relations be discussed and examined as early as grade eight by all Saskatchewan students.

8. It is recommended that Native Studies be offered as an elective in all Saskatchewan High Schools.

9. It is recommended that support be given for the continued development of Native language materials and the continued expansion of classes in Native languages in Saskatchewan schools.

10. It is recommended that particular attention be given to the math and science areas for the inclusion of Native-oriented materials.

11. It is recommended that all teachers in Saskatchewan be obliged to take at least one course in cross-cultural education during training.

12. It is recommended that teachers be given incentives to take special training in cross-cultural education.

13. It is recommended that teacher trainees spend part of their student teaching or internship with a successful teacher of Native children.

TABLE OF CONTENTS

Page

EXECUTIVE SUMMARY i

LIST OF TABLES xi

LIST OF FIGURES xii

INTRODUCTION 1

THE NATIVE POPULATION 1
Native Children in Saskatchewan Schools 7

THE SOCIOECONOMIC SITUATION OF SASKATCHEWAN'S NATIVE PEOPLE 10

THE HISTORY OF CURRICULUM AND EDUCATION PROGRAMMING FOR NATIVE PEOPLE IN SASKATCHEWAN IN THE PAST FORTY YEARS
The Beginning of Provincial Concern 13
Era of Enthusiastic Expansion (1944-1954) 15
Unexpected Results 17
Time of Re-Assessment 19
Co-ordinated Efforts (1960-1970) 20
Diffusion (1970-1980) 25
Department of Education 26
Department of Northern Saskatchewan 27
Native Initiatives 29
The Indian Languages Program 32
The Indian and Northern Education Program 33
Textbook Evaluation 33
Urban Development 34
The Eighties - New Directions 35
Conclusions 38

THE STATE OF THE ART 41
Programs 41
Conclusions 50

THE SCHOOL SYSTEM AND NATIVE STUDENTS 53

FUTURE DIRECTIONS 55
Process 56
Content 57

GENERAL RECOMMENDATIONS 59

FOOTNOTES 61

APPENDIX A - CHRONOLOGICAL HISTORY OF KEY EVENTS IN NATIVE EDUCATION 69

APPENDIX B - SAMPLE OF NATIVE CURRICULUM MATERIALS DEVELOPED, 1961-1983 77

LIST OF TABLES

		Page
Table 1 -	Estimated Population of Native People in Saskatchewan 1983, 1986, 2001	3
Table 2 -	Saskatchewan Native Population as a Proportion of Total Saskatchewan Population Estimated for 1986 and 2001	3
Table 3 -	Saskatchewan Registered Indian Population by Residence, December 31, 1981	4
Table 4 -	Forecast Off-Reserve Treaty Indian Population of Saskatchewan by Age Groups, 1986-2001	5
Table 5 -	Forecast Urban Metis and Non-Status Indian Population of Saskatchewan by Major Urban Centres	6
Table 6 -	Number of Rural Schools Reporting Native Enrolment, September 1980	8
Table 7 -	Registered Indian Students Sponsored by Indian Affairs in Saskatchewan by Type of School, 1982-83	8
Table 8 -	Saskatchewan School Age Population Forecasts Showing Indian Ancestry	9
Table 9 -	Comparison of Educational Levels	12
Table 10 -	Saskatchewan Native Teacher Training Program	42
Table 11 -	Department of Northern Saskatchewan Progress in Education 1973-1983	53

LIST OF FIGURES

Page

Figure 1 - People of Native Ancestry 2

INTRODUCTION

The purpose of this paper is to provide a "State of the Art" statement of Native Education in the Saskatchewan provincial education system. The paper addresses seven specific tasks and is organized under the following headings: 1. the Native population; 2. the socioeconomic situation of Native people; 3. the history of curriculum and education programming for Native people in Saskatchewan in the past 40 years; 4. the status of current activities in the development o. curriculum, curricular materials, and other interventions in the province; 5. the school system and Native students; 6. future directions; and 7. general recommendations.

THE NATIVE POPULATION

There are three distinctive groups within the Native people of Saskatchewan: Indians, Non-Status Indians and Metis (see Figure 1). Contrary to popular belief the term Indian is a person who is registered under the provisions of the Indian Act. Thence, such a person may also be designated a "registered" or "status" Indian. All Indians are registered but not all Indians are necessarily "treaty" Indians. Treaty Indians are those Indians who they themselves or whose ancestors signed treaties with the Crown and were subsequently granted legal Indian status. Most Indians in Saskatchewan are the descendants of signators to Treaties 2, 4, 5, 6, 8 or 10.

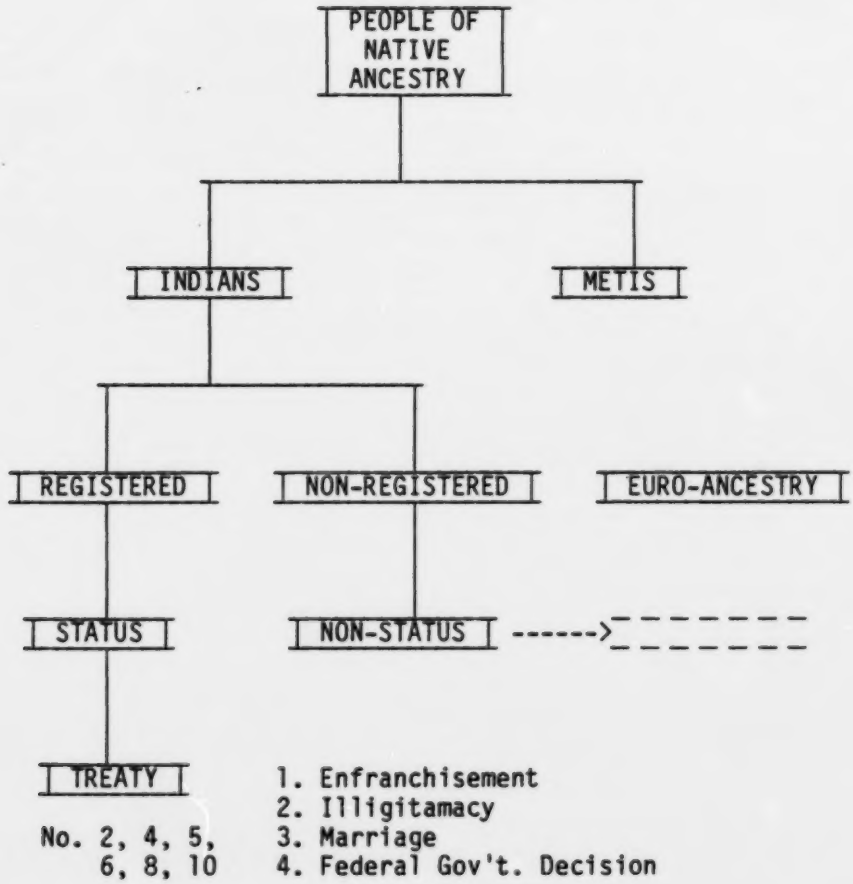
Non-registered or Non-Status Indians are those whose ancestors were for some reason not registered or those who have lost their status through: enfranchisement, illegitimacy, marriage or the discretion of the minister. Metis people are the descendants of unions between European fathers and Indian mothers and heirs to a distinctive culture neither European nor Indian.

As a result of the legal distinctions, Indians come under the jurisdiction of the federal government while the Metis and Non-status people come within provincial authority. Further, statistics on the numbers of Indians are maintained by the federal Department of Indian Affairs while no such accurate records are available on the Metis and Non-Status population. Statistics on the latter differ depending on the definition assumed. If self or community identification is used as the measure it is suggested that there is one Metis or Non-Status person for every registered Indian. If, however, colour or Native ancestry by blood is taken as the test then estimates rise to two Metis or Non-Status persons to every one Indian.

Presently, there are appproximately 50,000 Indians in Saskatchewan. Using the conservative estimate of the number of Metis and Non-Status people, the total Native population would be 100,000 (see Table 1). The high assessment would raise the total Native population of 150,000. Projections for the future are predicated on a variety of factors. The growth rate of the Saskatchewan Native population is three to four times faster than the Canadian population.[1] The population is young. For example, in 1981 in Northern Saskatchewan 43 per cent of the Native population were under 14 years of age[2] and 24 per cent of the women were of childbearing age.[3]

The proportion of the Saskatchewan population that is Native will rise dramatically over the next twenty years (see Table 2). In 1981, in the North, Native people constituted 72 per cent of the population. Here, the Native population is relatively stable with a zero net migration while the resident non-Native population has been significantly diminished in the past year.

Figure 1



FSIN
Federation of Saskatchewan Indian Nations

AMNSIS
Association of Metis and Non-Status Indians of Saskatchewan

Source: Cecil King, Associate Professor, Indian and Northern Education Program, University

TABLE 1

Estimated Population of Native People in
Saskatchewan, 1983, 1986, 2001
(High* and Low** Estimates)

	1983		1986		2001	
NATIVE PEOPLE	High	Low	High	Low	High	Low
Registered Indian	50,000	50,000	58,264	58,264	89,095	89,095
Metis	80,000	40,000	87,396	43,698	133,643	64,321
Non-Status Indian	20,000	10,000	29,132	14,566	44,547	24,774
Total	150,000	100,000	174,792	116,528	267,265	178,190

* the high estimate is based on a ratio of 2:1 Metis and Non-Status Indians to Registered Indians

** the low estimate is based on self-declared or community identified of Metis and Non-Status Indian.

Source: Ken Svenson: Indian and Metis Issues in Saskatchewan to 2001 and Gabriel Dumont Institute.

TABLE 2

Saskatchewan Native Population as a
Proportion of Total Saskatchewan Population
Estimated for 1986 and 2001

Year		Native	Non-Native		Total		Native as % of Total
1986	Low	116,528	825,208	Low	941,736	Low	12.4%
	High	174,792	825,208	High	1,000,000	High	17.4%
2001	Low	178,190	832,715	Low	1,010,905	Low	17.6%
	High	267,265	832,715	High	1,099,980	High	24.3%

Source: Ken Svenson, Indian and Metis Issues in Saskatchewan to 2001, unpub. paper 1978.

TABLE 3

Saskatchewan Registered Indian Population
by Residence December 31, 1981

	Residence			
District	On Reserve	Crown Land	Off Reserve	Total
Saskatoon	3,318	19	2,213	5,550
Shellbrook	2,400	46	560	3,006
Touchwood-File Hills	5,099	11	4,556	9,666
Yorkton	3,119	22	4,272	7,413
Meadow Lake	3,488	26	888	4,402
North Battleford	4,565	53	2,612	7,230
Prince Albert	9,313	894	1,899	12,106
Total	31,302 (63%)	1,071 (2%)	17,000 (35%)	49,373 (100%)

Source: Registered Indian Population by Age, Sex, and Residence for Districts, 31/12/81. Department of Indian Affairs, Region 5 - Saskatchewan Region.

TABLE 4

Forecast Off-Reserve Treaty Indian Population
of Saskatchewan by Age Groups
1986-2001

Age Group	1986	1991	1996	2001
0 - 4	5,780	8,274	8,065	5,083
5 - 9	2,435	5,853	8,558	11,019
10 - 14	1,703	2,528	5,762	8,104
15 - 19	2,156	1,578	2,610	5,644
20 - 24	2,580	2,985	1,453	3,398
25 - 29	1,931	3,255	3,643	2,216
30 - 34	1,980	2,593	3,651	4,020
35 - 39	1,445	2,189	3,199	3,844
40 - 44	822	1,440	2,135	3,080
45 - 49	472	854	1,438	2,095
50 - 54	505	609	972	1,528
55 - 59	460	626	723	1,061
60 - 64	244	411	575	671
65+	735	1,189	1,720	2,316
Total	23,248	34,384	44,504	54,079

Source: Saskatchewan Population Trends and Forecasts Showing Indian Ancestry Components, 1978: Quoted in One Sky Information Kit: Native People.

Table 5

Forecast Urban Metis and Non-Status Indian Population of Saskatchewan
by Major Urban Centres

	Urban Total High*		Regina High		Saskatoon High		Prince Albert High		No. Battleford High		Other High	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
1986	58,795	(100%)	24,016	(41%)	8,525	(14.5%)	7,761	(13.2%)	3,293	(5.6%)	15,110	(25.7%)
1991	81,357	(100%)	32,950	(46.5%)	12,203	(15.0%)	11,146	(13.7%)	4,556	(5.6%)	20,502	(25.2%)
1996	101,882	(100%)	40,753	(40.0%)	15,792	(15.5%)	14,467	(14.2%)	5,705	(5.6%)	25,165	(24.7%)
2001	121,317	(100%)	47,920	(39.5%)	19,411	(16.0%)	17,834	(14.7%)	6,794	(5.6%)	29,359	(24.2%)

*High refers to estimate of population, assuming economic prosperity.

Source: "Saskatchewan Population Trends and Forecasts showing Indian Ancestry Component." Federal Director General's Committee, 1978. Quoted in One Sky Information Kit: Native People.

In the South, along with a dramatic increase in the number and proportion of Native people will be a redistribution of the Native population. In 1973, 68 per cent of Saskatchewan registered Indians lived on reserves. By 1981, only 63 per cent were on reserves (see Table 3). The urban migration of Indians, Metis and Non-Status Indians is predicted to continue until the year 2000 (see Tables 4 and 5). The impact of the growth in the Native population, its large younger cohort and its shift to urban centres and off reserve will be felt most keenly in provincial schools.

Native Children in Saskatchewan Schools

Presently, in Saskatchewan, most Northern schools and almost 11 per cent of all provincial schools have over 50 per cent Native student enrolment.[5] One in every four schools in the province have at least 15 per cent Native students.[6] A 1981 study found that 304 rural provincial schools had at least one Native student.[7] Native students made up over five per cent of the student population in 133 of these schools (see Table 6). Meadow Lake, Blaine Lake, Last Mountain and Indian Head districts all had over 20 per cent Native enrolment.[8] In the urban centres, at least 15 per cent Native student enrolment existed in 1980 in 27 Regina schools, 13 Saskatoon schools, 18 Prince Albert schools and 7 North Battleford schools.[9]

In 1982-83, 41 per cent of Indian students in Saskatchewan sponsored by the Department of Indian Affairs attended provincial schools under the tuition agreements between the federal and provincial governments (see Table 7). Another undetermined number of Indian children are in attendance in provincial schools without the support of Indian Affairs. This segment of the Native student population will increase as the trend towards moving off of the reserve continues. The remaining Indian children were enrolled in either federal or band-controlled schools (see Table7).

To quote Svenson, "The most spectacular increase in proportion (of Native to non-Native population) will occur in the school age population".[10] Using the ratio of two Metis/Non-Status to every Indian students, Svenson predicted that by 2001, the Native student population would constitute 45.7 per cent of the total school age population of Saskatchewan.[11] Maintaining Svenson's estimate for the declining non-Native school age population but using the conservative estimate of the Native population (one Metis/Non-Status Indian to one Indian), the proportion of Native children in the total school age population of Saskatchewan will still increase from 16 per cent in 1976 to 24 per cent in 1986 to 36 per cent in 2001 (see Table 8).

TABLE 6

Number of Rural Schools Reporting
Native Enrolment, September 1980

Per Cent Native Enrolment	No. of Schools	No. of Students	No. of Native Students
50+	12	2,364	1,419
30 - 49	16	3,440	1,360
15 - 29	35	7,658	1,626
5 - 14	70	12,480	1,022
.25 - 4	169	35,969	683
Total	304	61,911	6,110

Source: Rural Education: Options for the '80's.

TABLE 7

Registered Indian Students Sponsored
by Indian Affairs in
Saskatchewan by Type of School
1982-83

Type of School	No. of Students	
Federal	3,245	(26%)
Band Controlled	4,157	(33%)
Provincial	5,096*	(41%)
	12,408	(100%)

*N.B. This figure represents seats not students - with kindergarten children, one seat may represent two students. This figure, then, must be considered conservative.

Source: Department of Indian Affairs, Regional Office, Regina, Saskatchewan.

TABLE 8

Saskatchewan School Age Population
Forecasts Showing Indian Ancestry

Year	Non-Native		Registered		Metis/Non-Status		Total	
1976	210,526	(84%)	19,913	(8%)	19,913	(8%)	250,352	(100%)
1986	156,227	(76%)	24,191	(12%)	24,191	(12%)	204,609	(100%)
2001	142,151	(64%)	39,882	(18%)	39,882	(18%)	221,915	(100%)

THE SOCIOECONOMIC SITUATION OF SASKATCHEWAN'S NATIVE PEOPLE

A recent study has concluded, "We can now confidently predict a life of poverty for most Indian children". This life of poverty is characterized by ill health, a lack of education, poor housing, high incarceration rates and a lack of employment.[13] In 1978, 20.5 per cent of registered Indian deaths were among children under four years of age.[14] In the same year almost half of recorded deaths among registered Indians were due to accidents, poisoning and violence while another 10 per cent was a result of suicide.[15] The volume of hospital care for registered Indians was three times that of the general population in 1978.[16] For infants under one year of age, the rate was five times the general population.[17] Hospital costs on a per capita basis were three times as high for infections and parasitic diseases among the Indian population as other residents in 1978.[18] In Northern Saskatchewan, in 1981, the main killers for all ages were accidents and pneumonia.[19] These statistics are a reflection of poor housing conditions and underlying socio-economic problems.[20]

A 1966 ARDA report on two reserves near Saskatoon revealed that rough estimates of the per capita incomes on the reserves were in the $400-$500 range - approximately the provincial income in 1929.[21] In 1973-74, the annual earnings per Indian resident of Saskatchewan were calculated at $1,532 while the average annual earnings of non-Indians in Saskatchewan was $9,997.[22] Calculations suggest that 16.7 per cent of employed Indian men and 59.8 per cent of employed Indian women earned salaries below the poverty line. Considering as well those who are unemployed or dependent on welfare, over 70 per cent of Indian adults in Regina can be estimated to be living in poverty.[23] While Canadians as a whole prospered during the seventies, Indians, in Saskatchewan, according to Hull made only slight gains, if any.

The lack of employment is a persisting element in the poverty of the Native people of Saskatchewan. Over half of the unemployed presently in Saskatchewan, are Indian or Metis,[24] during a time when Saskatchewan has one of the lowest unemployment rates in Canada. In 1981, the unemployment rate was 39 per cent in Northern Saskatchewan as a whole and as high as 80 per cent in some communities.[25] While a study of urban centres in Saskatchewan showed that Regina and Prince Albert had higher employment rates and lower welfare dependency rates than Saskatoon and North Battleford, compared to non-Indians even in Regina, Indians by and large continue to be the lowest paid workers or the unemployed. With employment rates of 49.3 per cent for Indian men and 34.9 per cent for Indian women, most Indians continue to be unemployed.[26] Adult welfare dependency in Regina for men was 13.1 per cent and 37.1 per cent for women. In the over 40 year old category dependency rates ran 25.4 per cent for men and 47.8 per cent for women. Single women as a group had an even higher dependency rate at 48.7 per cent.[27]

While about 58 per cent of the adult population in Regina is not employed, only 25 per cent is welfare dependent. It is obvious that incomes of Indian workers are shared by many individuals.[28] Native people participate in both wage and non-wage sectors of the economy. A substantial proportion

of income for many communities is derived from non-wage (traditional) pursuits - hunting, fishing, trapping, lumbering, gathering and farming. In Northern Saskatchewan in 1975-76, 58 per cent of income for Native communities was gained through non-wage activities, 28 per cent through wages and 14 per cent through transfer payments.[29] In 1981, the employment rate was 39 per cent overall in Northern Saskatchewan and 17.4 per cent of the Northern population were recipients of the Saskatchewan Assistance Program compared with 3.8 per cent for Saskatchewan (June 1978 - SAP Diary). It is obvious that there must still be a considerable dependence on non-wage sources.

Education has been viewed as a means to expedite Native people's entry into the labour market. Educational attainment of Native people in Saskatchewan has been improving over the past two decades. While non-Indian residents of Saskatchewan in 1970 were four times as likely to finish high school as Indians, in 1976, non-Indian residents of Regina were 1.77 times as likely as Indian residents to achieve that level.[30] In 1970, non-Indians were 22.7 times as likely to have a university degree. In 1976, this had dropped to 3.64 times.[31] However, even at the present rates, the number of Indian workers with university or vocational training will not catch up with the general population.[32]

Although the gap is narrowing between educational levels of Native people and non-Native people, a comparison of educational levels and income for Native and non-Native Saskatchewan residents based on the 1971 census, showed that generally non-Natives earned 20-40 per cent more than Indians with the same educational level.[33] The difference increased at higher levels, with non-Natives earning 62-67 per cent more than Indians at the university and post-graduate degree levels of training (see Table 9).[34] In a 1975 FSI study, it was reported that Saskatchewan non-Indians earned over six times the amount of Saskatchewan Indians.[35] Various studies including Stanbury and Siegel's Urban Indians in the Labour Market have shown that education levels are not particularly significant in determining Indian income levels.[36] Many such studies observe that employment and income levels are determined as much by public attitudes toward Native people and structural barriers or access points which hinder or promote the involvement of Native people in the economic life of the province.

TABLE 9

Comparison of Educational Levels

Educational Level	Non-Native		All Native		Treaty Indian		Non-Treaty, Indian/Metis	
	No.	Income	No.	Income	No.	Income	No.	Income
No Schooling	11,225	$ 2,006	2,280	$1,697	1,655	$1,634	620	$1,866
K	160	$ 2,107	10	$2,719	5	$1,573		
1	1,740	$ 2,199	200	$1,956	135	$1,045	60	$1,757
2	3,510	$ 2,439	300	$1,836	220	$1,792	85	$1,950
3	7,160	$ 2,496	570	$1,991	450	$1,918	120	$2,260
4	11,140	$ 2,570	860	$1,805	675	$1,888	185	$1,782
5	10,905	$ 2,794	1,030	$1,917	785	$1,853	245	$2,123
6	19,645	$ 3,041	1,305	$1,965	1,060	$1,916	245	$2,177
7	20,360	$ 3,376	1,190	$2,150	460	$2,127	230	$2,245
8	89,475	$ 3,622	1,735	$2,416	1,415	$2,339	340	$2,732
9	35,710	$ 3,842	885	$2,257	620	$2,171	220	$2,495
10	53,430	$ 3,880	1,170	$2,044	940	$1,971	235	$2,335
11	40,370	$ 3,741	315	$2,002	250	$2,044	65	$1,843
12	63,650	$ 4,045	400	$3,367	295	$3,023	105	$4,319
13	1,885	$ 4,430						
Post-Secondary	46,240	$ 4,311	400	$3,350	310	$3,315	90	$3,473
Some University	37,650	$ 4,367	205	$3,533	155	$3,308	45	$4,285
Bachelor	11,385	$ 7,082	10	$5,686	10	$4,800		
Prof/M.A./Ph.D.	9,880	$12,186	10	$7,301				
Total	476,230	$ 3,974	12,840	$2,129	9,935	$2,071	2,001	$2,327

Source: Jeremy Hull, Natives in a Class Society, Saskatoon: One Sky, 1982, p. 20

THE HISTORY OF CURRICULUM AND EDUCATION PROGRAMMING FOR NATIVE PEOPLE IN SASKATCHEWAN IN THE PAST FORTY YEARS

The Beginning of Provincial Concern

Initially, the schooling for all Native people was provided by the missionaries under auspices of the Hudson's Bay Company or the federal government. However, after the legal distinctions were drawn among the Native people, the federal government withdrew its services from all but the legally defined, Indians. An agreement between Ottawa and the churches in 1910, disallowed the entrance of any half-breed or Non-Status children to federally funded schools.[37] Such children were admitted as special cases only if there were not enough Indian students to fill the school. They were expelled when Indian children needed the space. As a result, some Metis and Non-Status children received an occasional term in Indian schools but they were not guaranteed continued schooling in these schools.

At the same time, despite the fact that the Metis and Non-Status people were considered Canadian citizens, few of these Native children received schooling in provincial schools. It was not until 1938, that the schooling of these Native children was formally brought to the attention of the Minister of Education J. W. Estey and subsequently investigated by department officials.[38] The study of the situation resulted in the observation by a department official that it was difficult to make any helpful recommendation which would not involve considerable expenditure of funds. It was maintained that such expenditure should not be undertaken since the schooling of these children was really just one phase of the whole question of the social and economic position of the half-breeds in the Dominion, which was the responsibility of the Dominion government.[39]

Department officials estimated that there were 3,500 Metis children in the province in 1938, largely unschooled.[40] In 1939, when Joe Ross, a Metis organization representative questioned why there were not educational facilities, in the Lestock and Punnichy area,[41] a study was undertaken but nothing was done for the children because, the provincial government lacked any policy or adminstrative directives for addressing this problem.[42] It was felt by provincial officials that the schooling of Metis children was an issue in which the federal government had a very definite responsibility.[43]

The first provincial grant to a school district for the schooling of Metis children was made to St. Vital Roman Catholic Separate School District No. 3 in Battleford in 1941.[44] However, the provision of the grant was not seen as an assumption of provincial responsibility for such education but as "temporary relief to the symptoms of this problem of economic maladjustment."[45]

To this time, there had been no special consideration of the curriculum for Native children. However, the St. Vital staff raised the issue of special education for Metis children. They maintained that the Metis children would benefit from a modified curriculum stressing vocational content and handwork.[46] This request initiatied discussions on the type of schooling

required by Native students. It was learned that the Manitoba Department of Education had appointed a committee to investigate the desirability of a revised curriculum for the Metis of that province.[47] Ivan Schultz, Minister of Education for Manitoba explained that it appeared that an academic curriculum was inadequate for people who depended on trapping and fishing for a living.[48] G. J. Matte, Commissioner of Northern Areas in Northern Saskatchewan agreed with this point of view. He wrote, "In my candid opinion our regular public school course is absolutely inadequate for these people."[49] He advocated moral and manual instructions to raise the standard of living of the Native people and to make them self-supporting. He felt that with a "proper curriculum in the school" the coming generation could be "molded" in such a way that they would be able to go out in the world, make their own living and eventually be "absorbed".[50]

Searching for a solution to the various problems involved in providing schooling for Native people, McKechnie wrote to his counterparts in other prairie provinces. It became obvious that each province had approached the problem in a unique way. The Manitoba response had according to Manitoba officials treated Metis children the same as any other children in the province providing equipment, buildings and teachers as needed.[51] The Alberta situation was quite different. The Metis Population Betterment Act had set aside tracts of land as colonies for Metis.[52] Five of the nine existing colonies had schools for which the department paid a grant of $150 for hardware and had selected and retained teachers.[53]

Saskatchewan officials sought a remedy for the problems of Native schooling somewhere between the extremes of Manitoba and Alberta. The Manitoba approach meant accepting the Native people as equally entitled to provincial services as any tax-payers. Such an acceptance meant assuming the financial responsibility of destitute families and provision of educational facilities financed mainly by the provincial government for the more than 3,500 Metis children in the province. The Alberta solution, on the other hand, meant giving special status to the Metis and providing special services. Neither of these response satisfied the Saskatchewan government. At this point, the Saskatchewan government was only prepared to resettle Native people to locations where they could become self-sufficient and provide educational facilities as they were needed on an ad hoc basis.

The caution of the Saskatchewan position was in part the result of the public attitude towards the problem. The Saskatchewan government was being pressured by non-Native parents and school board officials in areas where Native children should have been attending local schools. Non-Native parents threatened to pull their children out of school if the Department of Education forced them to accept Metis children in their schools.[54] Boards employed ingenious tactics such as the requirement of health certificates from Native children to keep them out of schools. Since Native parents considered this requirement an insult, they refused to comply and children were, in reality, excluded from school.[55] In one area, trustees reportedly said that they could not have such children in the schools "as they would be a menace to the other children from the disease and sanitation standpoint."[56] At the same time, the government was being embarrassed by increasing public awareness of the existence of a segment of the provincial population which was not receiving an education. Magistrate Potter of

Yorkton, for example, described the condition of the Metis as appalling, calling for an investigation and immediate action to remedy the situation.[57]

During the spring of 1942, superintendents throughout the province were asked to report whether any Metis children were living in their superintendencies and whether such children were in school.[58] With the results of the survey before him, McKechnie recommended to the then Minister of Education H. Staines that a grant of two dollars per month per Metis child, in regular attendance at a school, to a maximum of twenty dollars a year, be awarded to the school district. A limit of eight hundred dollars per year was set for a single room. With these grants, the Saskatchewan government accepted financial responsibility for the schooling of the province's Metis children.

By the time that the 1944 election was called, the Liberal government had made some progress on the problem of the education of Native children. The province had been surveyed. Metis families had been identified and their school districts designated. A study of school facilities in five Northern communities had been completed.[59] Compensation to school districts accepting destitute Metis children had been negotiated. However, the situation for Metis children was still so uncertain that the Superintendent of Schools for Balcarres proclaimed the condition of the Metis in his areas as "deplorable",[60] and asserted, "I fail to see how adequate schools can be financed unless some departments of either the Dominion or the Provincial government accepts more responsibility for these people, who seem to be looked down upon by both the white people and the Indians".[61]

Era of Ethusiastic Expansion (1944-54)

The extension of educational and other social services was a key emphasis of the Co-operative Commonwealth Federation (CCF) government elected in 1944.[62] The main objective of the Department of Education was to eliminate the inequalities which existed in education throughout the province.[63] The government goal was to see that every last child went to school.[64] The CCF administration accepted that "education, health services and general rehabilitation" of any underprivileged group in the province were the responsibility of the public."[65] The schooling of Metis children became unquestionably a provincial responsibility under the new regime.

The government faced the problem of providing schooling for the children of more than 12,000 Metis living in a number of Southern settlements,[66] and an undetermined number of unschooled Metis children in Northern communities. The Department of Social Welfare spearheaded the Southern solution by arranging the leasing of land, and construction and furnishing of schools administered by the Department of Education.[67] Through the Social Aid Branch, districts were surveyed and if it were found that Metis children were being denied education in local schools, schools were built, equipped and staffed. Where schools were available, transportation was provided.[68]

C. H. Piercy was dispatched to assess the educational facilities of Northern Saskatchewan. He found that: 1. of a total of 1,164 children

aged 6-15 less than one half were in school; 2. eighteen communities had no schools; and 3. only two schools were organized under the provincial "School Act".[69] The CCF government accepted the responsibility for organizing, financing, maintaining, staffing and supervising Northern schools.[70] In the years immediately after 1944, success in Northern education was gauged by the number of children "netted" and the facilities built. By these measures, the system was extremely successful.

For the CCF, however, the idea of equality of opportunity went beyond the provision of educational facilities. The efforts of both the Departments of Social Welfare and Education were based in a belief that education was the means by which the lives of Metis residents could be made "better" i.e. equal. This was expressed in a booklet for Northern teachers which stated the first objective of education in Northern Saskatchewan was: "to give all Northern children the best possible educational opportunities in order that they may become more useful, happier, and better-integrated citizens.[71]

Such an objective was based on the assumption that the Metis child was lacking socially, economically and culturally. Schooling was seen as the means of supplementing the Metis child's meagre resources and raising him or her to a higher level of experience. Schools were seen as a means of "civilizing" the whole family, community and eventually, race.[72] Schools became the focal points for communities and were part of a plan to resettle and localize the Metis people of Saskatchewan.[73] Further, schools were considered "the nucleus of a rehabilitation program" aimed at turning Metis communities into self-sufficient entities.[74] Schooling was an integral part of a larger plan for the social reconstruction of the Metis people.

Provincial teachers were expected to be models for the communities and work for moral uplifting and social development. Some teachers were hired as part-time "Metis counsellors" enlisted to encourage better living conditions, the planting and care of gardens and field crops, the erection of houses, and the development of cattle herds.[75]

Integration was considered a "basic and essential step in building an indivisible nation, united in ties of a common culture, with equality of education and citizenship rights."[76] Integration meant not only the schooling of Native and non-Native students together in one facility but also the breaking down of the separation of Native peoples under provincial and federal jurisdiction. The provincial officials petitioned their counterparts in the federal Indian Affairs Branch from as early as November 1945 for joint operation of schools in remote areas. In a 1948 report, Malcolm Norris, speaking for the provincial government pointed out that while the Saskatchewan government had fulfilled its obligations for providing educational facilities in Northern settlements for the Metis and other citizens, approximately one thousand Indian children primarily in Northern Saskatchewan remained unschooled. The report concluded with a list of 16 communities where joint federal-provincial action could ensure schooling for communities on a proportionate basis.[77] Premier Douglas, during the late 1940's advocated that the education of Saskatchewan Indians be placed under the administration of the provincial Department of Education.[78] In 1952, the first school in Saskatchewan was built on a cost shared basis.[79] For

the Saskatchewan government, this represented a "remarkable achievement" and a further realization of its goal of equal educational opportunities.

The first decade of CCF rule was highlighted by a determined effort to extend educational opportunities to Native children under provincial jurisdiction equal to those offered to other provincial citizens. In a material sense, the plan succeeded. By 1954, virtually every child had access to a school. The number of schools had doubled in Northern Saskatchewan.[80] The value of school buildings in the North had jumped from $16,000 to $345,000,[81] and the enrolment had increased from 600 to 2,000 students.[82] By 1954, Native children in Saskatchewan were receiving schooling, taught the same curriculum in similar facilities, by similarly trained teachers, from similar textbooks as all other Saskatchewan children.

Unexpected Results

However, by 1954, even the most optimistic reformer could not remain convinced that the CCF programs were leading to the anticipated result -- the integration of Native people fully into Saskatchewan society. In fact, evidence was amassing which was pointing to the fact that conditions were getting worse in Native communities as a result of the interventions.[83] There was mounting proof that there was increasing inequity not only between the schooling offered in the Northern Native communities and Southern Saskatchewan communities but between the Northern Native communities and Northern non-Native mining centres.

Firstly, the small populations and remoteness of settlements made it difficult to provide facilities and programs comparable to the South.[84] Although during the late 1940's the provincial government spent a great deal of money on Northern schooling in an attempt to bring the standards up to what they were in the South, soon the investment fell behind the effort in the South despite an influx of federal monies in the building of joint schools.[85] Operating costs in Northern schools rose to the provincial level by 1955, then dropped. Knill and Davis studying Northern schooling in 1960, questioned whether the Northern Areas Branch had been running a cut-rate operation.[86]

Beyond the issue of adequate facilities the researchers examined equality of educational opportunities in Northern Native settlements and those in Northern non-Native mining communities. In the late 1940's the population of Northern Saskatchewan was 10,000 more or less evenly divided among Indians, Metis and whites.[87] During the 1950's new mining towns grew up concentrating the non-Native population in a small number of large centres. The educational system serving the Native communities became less and less like the systems serving non-Native settlements. The non-Native communities developed school boards[88] while Native communities had school committees responsible for maintenance and fuel only.[89] As the administration of education in the non-Native mining communities became more like Southern units, the control of the education in Native settlements remained under the Northern Areas Branch, a very centralized, departmental system dominated by the administrator, divorced from the mainstream of education in Saskatchewan.

The pupil-teacher ratio was higher in the Native communities than in either Southern Saskatchewan or the non-Native mining communities,[90] even though teachers in classrooms with Native students dealt with difficulties arising from language and cultural differences resulting in a preponderance of students in the lower grades and age-grade displaced.[91]

The Department of Education activities in Northern Saskatchewan had been predicated on the assumption that the "ultimate" solution of Northern difficulties could only be obtained by facilitating the movement of Northern children into the mainstream; that the best way to achieve this goal was to provide Northern children with the same programs as provided in Southern Saskatchewan. It was assumed that Northern children had the same capabilities as Southern children, and hence, if provided with the same training should be able to move into Southern society with the same ease and success as Southerners.[92] As long as the emphasis was placed on the provision of facilities and the "netting" of children, the lack of success of the new reforms in the integration of the Native people went unnoticed. However, by 1955 questions were being asked as to the scholastic results of the schools. In November, 1955 a report by the Northern Advisory Committee, which was comprised of administrators of all agencies working in the North, asked, "How effectively is the education currently offered being absorbed by the Metis children and how does it compare with the rest of the province?"[93] Although the question was raised, it was not addressed at that time.

The unanticipated negative effects of the school program had been pointed out by certain elements within the government since 1952. In that year, Valentine, in a study of the Metis of North-Western Saskatchewan reported a growing conflict between the generations because of the Metis children's education.[94] Two years later, he observed that the time spent in school was interfering with the traditional skills taught by parents of "exploiting forest and stream effectively and at the same time was not sufficient to provide skills that were competitive with Southerners for Northern mining jobs or that allowed the student to migrate South and be absorbed into the mainstream provincial economy."[95] It was found that Northern students were not motivated and saw no purpose for going to school.[96]

No high schools were built in the North during the 1950's. By 1960 only an elementary system existed. Therefore, Northern Native students could not receive a high school education which was a required minimum to ensure equal employment opportunity. Neither did they have the chance for job training or vocational training. So, the fundament question in the late 1950's became "Education for What?"[97] it became evident that the end result of the schooling process was an individual who lacked the advantages provided by indigenous educational patterns, was insufficiently trained to participate in the Southern economy and found no practical use in the Northern milieu for his or her academic skills.[98]

Increasingly, it became apparent that the provision of equal educational opportunities in the North had not produced the desired results. There was no opportunity to use the schooling. There was little motivation to continue. The curriculum, the same as that Southern students received, was unsuitable as were the timetable and skills taught. At the same time, the

schooling and facilities could not keep pace with those in the non-Native mining centres or in the South. Social inequities rather than lessening were increasing in Northern areas.

Time of Re-Assessment

New standards were applied to assess the success of Native schooling in Saskatchewan in 1960. Simultaneously, two studies of Native education were undertaken judging the success of Native schooling by academic criteria. On February 11, 1960, the Department of Natural Resources contracted the Centre for Community Studies to conduct "a three-year study of research on factors affecting the social and economic development of Northern settlements."[99] One of the 16 studies included was an extensive examination of the quality of education received by Northern students in provincial schools.[100] At the same time, the government of Saskatchewan critically evaluated the education provided for Indians of the province by the Department of Citizenship and Immigration, Indian Affairs Branch.[101]

When the actual student achievement of Northern students was assessed, researchers Knill and Davis, outrightly stated that Northern students were receiving an inferior grade of education.[102] They termed Northern education, "schooling for failure."[103] In 1960, the overall failure rate in these schools was 30.5 per cent.[104] The failure rate for grade one in Northern Saskatchewan was 48.9 per cent in contrast to the 6.2 per cent failure rate for the same grade in Saskatoon.[105]

The high failure rate resulted in other manifestations of student achievement. The majority of Northern students were not in the grade appropriate for their age: 46 per cent of grade one students; 64 per cent of grade two students; and 72 per cent of grade three students.[106] In all, two-thirds of the Northern student body were one or more grades behind the standard age-grade ratio.[107] As well, a high proportion of Northern students was in the lower gades. One-quarter of the Northern 1960 school population was in grade one; two-thirds in grades one to four.[108] The age of school leaving, as a result, was reached by many at the grade five level.[109] The researchers concluded that the quality of education of the Northern student was in serious question at that time.[110] They went on to claim:

> The manifest or intended function of Northern schools is, of course, training children for adult roles in modern Canadian society. But the latent function - the actual unintended results - of the . . . school effort is the education of Indian-Metis children for failure.[111]

Knill and Davis and other investigators identified the quality of teaching in Northern Saskatchewan as a area of concern. Researchers found that the teaching staff in the North was not as well educated as staffs in Southern Saskatchewan. More Northern teachers held the inferior Interim Standard Certificates than their Southern counterparts.[112] Only one-quarter as many Northerners had professional certificates.[113] More Northern teachers were unqualfied.[114] Teacher turnover in the North was shown to be distinctly higher than in Southern Saskatchewan schools.[115] Nearly half of Northern

teachers had less than three years experience.[116] Nearly one-half of the classroom needed to be restaffed each year with new teachers, many going North for the first time.[117]

Teachers were representatives of the local government in the communities. They were expected by the administration to be community developers, adult educators and change agents. However, Knill and Davis found the teachers to be part of a small non-Native elite in the community holding key positions of authority, receiving high incomes and consequently bestowed with upper-class status in the community.[118] Buckley et al attributed many of the problems of Northern education to this separateness of the teachers from the life of their students. Buckley maintained that the teachers taught of what they were familiar, geared the school towards life in the South and were ill-equipped to work with the Northern children's cultural experience.[119]

Co-ordinated Efforts 1960-1970

The government of Saskatchewan's submission to the Joint Committee of the Senate and House of Commons on Indian Affairs on Indian education in Saskatchewan encapsulized the Saskatchewan government's philosophy on Native education. The submission was based on a firm commitment to the eventual integration of Native people "as full citizens into Canadian social and economic life." Full integration, it was thought, could be achieved "without curtailing the Indian's traditional rights or reducing in any way the welfare and security they now enjoy."[120] Aspects of the government's proposed action to remedy problems of Indian education, which it identified to the joint committee included: 1. remedial programs for supplementing the perceived limitations brought to the school by Indian children; 2. modification of the curriculum for more community relevance; 3. research on Indian life to provide a firm foundation for future programs; and 4. special training for teachers of Indian children.[121]

The provincial government declared itself ready and eager to take up the challenge of schooling Indians in Saskatchewan where the federal system had failed. Government officials did however, observe that the implementation of their proposed programs would involve:

> ... a great deal of rethinking of policies and programs affecting Indians ... at all levels of government. Indeed the behaviour and attitudes of society as a whole must be radically changed if ever it is to be achieved.[122]

Almost immediately, the provincial government began organizing special training for teachers of Native children in the province. K. C. Hendsbee, provincial Administrator of Education for Northern Areas initiated discussions with personnel of the university, the Teacher's College, the Canadian Vocational Training School and the Department of Education to establish an orientation program for Northern teachers.[123] The proposed course included general sociology, a specific orientation into the geography, background and traditions of Northern communities, and the operation of co-operatives.

Possible modifications of the curriculum to suit the Northern situation and proven approaches to classroom problems in grades one, two and three were to be introduced.[124]

Under the chairmanship of Dean J. B. Kirkpatrick of the College of Education, the preliminary outline became a credit course entitled The School Program of Indian and Metis Communities to be offered during summer school 1961. The course was approved for credit either as an elective or as an advanced methodology class towards the B.Ed. degree for those who had taught or were under contract to teach in communities which were predominantly Indian or Metis. The course was established to address the dual concerns of the Departments of Education and Indian Affairs. The immediate concern was for an orientation course for inexperienced teachers before they went into Northern areas. An equally important concern was for a continued preparation for "career teachers" in Indian and Metis communities. The summer course in 1961 was seen as the forerunner of a sequence of courses for teachers of Indian and Metis schools.[125]

Twenty-four Northern teachers attended the first course.[126] The class placed special emphasis on the basic cultural patterns of Indian and Metis groups and was aimed at giving teachers a better insight into the cultural background of their pupils.[127] This course was the beginning of a concerted effort by officials from the university and the Departments of Education and Indian Affairs to sensitize their teachers to the cultural experience of Native and Northern students. Beginning in 1961-62 as well, federal and provincial superintendents, for the first time, interviewed and employed students from the Teachers Colleges and College of Education for the next term. These prospective employees were selected to practice teach in federal schools or Northern provincial schools prior to their appointment. This practice teaching session, as well served as a prerequisite for admission to the next summer's S357 course.[128]

Although the summer school class was viewed initially as experimental, it proved immediately successful and led to further developments. The instructor, Rev. Andre Renaud OMI was brought on campus in the spring of 1962 to organize library resources and run the second summer session. Another summer class primarily for Northern teachers on curriculum adaptation was planned and implemented in 1963.[129] Taught by Rose Colliou, from the Department of Indian Affairs, the curriculum adaptation course focussed on language development which had been identified by department officials as a priority.

The practice teaching experiences and summer school courses were buttressed in the early sixties by orientation sessions for teachers. These featured topics such as curriculum modification, in-service training of teachers and the preservation of worthwhile aspects of Indian culture.[130] Further, the course, "The Schools Program in Indian and Metis Communities", became an on-campus course and an off-campus offering in Prince Albert during the winter of 1963 to afford teachers the opportunity to upgrade their qualifications while teaching. To complement this, the B.Ed. program was established in Indian and Northern Education, in co-operation with various complementary departments particularly Archeology and Anthropology in the Faculty of Arts and Sciences.[131]

During 1963, more public scrutiny was brought to bear on Native education in Saskatchewan. A study from the Centre for Community Studies released that year concluded:

> Although there has been considerable success in providing adequate physical facilities and a sufficient number of qualified teachers... (then) general inadequacy of the present program is obvious.[132]

Problems enumerated by this examination were: an extremely high student drop-out rate; an extremely high student failure rate; school leaving for most students at Grade five; 50 per cent failure rate among Metis/Indian students in Grade one; and 66 per cent of students one or more grades behind the optimum age-grade ratio.[133] The major source of difficulty was attributed to the provincial school system's Southern emphasis. The world described in the readers was criticized as being far removed from the life of most Northern children. The authors recommended that: 1. the basic curriculum be adapted and enriched to suit Northern conditions; 2. teachers receive special training for teaching non-English speaking primary pupils and for instructing subjects which were often difficult for Northern children e.g. social studies. In the opinion of the researchers, teacher training was the key to improved schooling results in the North. They stated, "To do an equally competent job of teaching...those teachers who go into the North, must be better qualified than their colleagues in the South."[134]

In the same year, the Northern Education Committee and representatives of the Independent Order of the Daughters of the Empire (IODE) toured Northern communities and tendered recommendations to the Minister for the improvement of Northern education. The IODE brief asked for assistance for the Northern Native population to enable the Indian and Metis people: 1. to become eventually economically independent; and 2. to enjoy a "basic package of education equal to that offered to any other citizen, no matter where he lives."[135]

As a result of these studies, the government implemented a number of changes. A Superintendent of Schools for Northern Areas was appointed to supervise classrooms, in-service, recruitment and placement. An assistant superintendent charged with classroom supervision and administration of Northern student counselling services was also hired. Tuition assistance and student allowance were increased. A Curriculum and Textbook Committee under the chairmanship of Dr. L. M. Ready of the Curriculum Branch was established "to study the application and adaptation of provincial courses of study to Northern areas". As well, approval was given for a central Northern school board to be composed of Native representatives from different communities to advise and assist in the overall education program.[136]

Over the next few years the co-ordinated efforts of the federal and provincial governments and the university resulted in: the evolution of of the Indian and Northern Education Program, the continuation of pre-employment orientations for new teachers, in-service teacher institutes on similar topics, the placement of practice teachers in schools with high

Native enrolments, and provision of off-campus and on-campus classes to assist teachers.

The Saskatchewan government hosted the Second Schools in the Forest Conference in the spring of 1963 bringing together supervisory personnel from schools and districts serving Native populations. The forty delegates discussed various aspects of curriculum development for Native students.[137] Saskatchewan's reputation for being in the forefront in the education of teachers of Native children was such that the university had to place a quota of 15 students from out of province for summer school courses.[138]

The Curriculum and Textbook Committee later, termed the Northern Advisory Committee on Curriculum for Pupils of Indian Ancestry began its work by identifying the need for the improvement of the teaching of the communication skills.[139] Committee members who represented interested groups and institutions were assigned the task of becoming familiar with work in the field and the development of materials and methods for teaching such skills.[140] In 1964-65, language arts wall charts were developed to aid in the teaching of Native children and a social studies program more relevant to Native students' needs was created to be included as an appendix to the Division II curriculum guide.[141]

Since by 1963, approximately 150 teachers in the province had attended classes geared towards teaching Native children and had been "stimulated to think more deeply about the problems of the children whom they taught", university personnel began to realize that such teachers needed continuous contact, guidance and assistance if their work was to be effective.[142] As a result, the university president sought funding to provide a resource centre at the university to include a basic library on all facets of Indian and Metis life as well as films, filmstrips and recordings to be loaned to teachers. Reproduction facilities to copy research reports, curriculum studies etc. were also seen as an important part of this centre. The centre was to be a co-ordinating force in providing personnel and other resources for conferences, workshops and short courses.[143] With grants from the Provincial Chapter of the IODE, the Saskatchewan Indian Teachers' Association (SITA) and Indian Affairs Branch, the Indian and Northern Curriculum Resource Centre was established during the summer of 1964.[144]

The teachers themselves who had taken courses in the Indian and Northern Education Program formed an association called the Society for Indian and Northern Education (SINE) during the summer of 1964. This professional organization was created "to promote scientific and professional literacy through a pedagogical journal"[145] SINE was accepted as an affiliate by the Saskatchewan Teachers' Federation (STF) and the society's journal "The Northian" which was to form a network of people in the field, was published free of charge by STF. "The Northian" was the first journal of Native education in Canada.

Although the principle of involving the people affected by the educational system, had been first espoused by Piercy in 1945, for the next twenty years, the local school committees in Native communities had been "responsible for caretaking and fuel" only.[146] In 1965, the Education Act was changed to allow for the creation of a Northern areas school board.

The Minister of Education consequently appointed three Metis residents of the North, three civil servants and two observer-members representing the Northern Teachers' Organization and Indian Affairs to serve on the board.[147] The following year a representative from the Northern treaty Indian population was added.[148] This board was empowered to:

1. manage the educational affairs of schools situated in the said portion of Saskatchewan in respect of which aid is provided by the Government of Saskatchewan other than schools in school districts organized under this Act or any former School Act;
2. provide, furnish, ensure and maintain adequate classrooms, teacherage and other necessary accommodation for or in connection with schools to which subclause (1) applied;
3. provide for educational assistance to specified classes of students residing in the said portion of Saskatchewan.[149]

Similarly, during the mid-sixties, the first opportunities for the Indians of Saskatchewan to express their concerns about the education of their children occurred as the result of the organization of local educational committees. Members of these committees gathered annually at provincial conferences. These conferences became public forums for the voicing of Indian discontent regarding the education being offered on their reserves. As well, in 1966, the Indian and Northern Education Program organized the First Canadian Conference on Indian Education. The theme was "They Speak, We Listen". Indian parents, students and graduates spoke to an assembly of teachers, superintendents university personnel and trustees.[150]

While the question of "Education for What?" had constantly plagued the provincial government in Northern education during the sixties beginnings were made in vocational training and adult education. In 1960, an experimental program was begun for Indian and Metis youth from the North. Twenty-four men and twelve women were sponsored by the federal and provincial governments to attend the CVTS in Saskatoon. The objectives of the course were: 1. to provide vocational training for Northern young people to better qualify them for employment opportunities in trades and services in the South as well as in the North; 2. to lay the groundwork for further training through other advanced programs of training and apprenticeship programs; and 3. to provide wider social contacts. The curriculum consisted of basic English and Mathematics for both men and women. In addition, men received one month of basic shop training followed by five months experience in the trade of their choice. The young women had a three month home economics training with more advanced courses to be pursued by the women who qualified for them.[151]

By the end of the decade, a variety of such programs had been instituted. The Non-Registered Indian and Metis (NRIM) Program offered training jointly sponsored by the Department of Education and the Indian and Metis Department. In 1969-70, 664 were enrolled in institutes, vocational centres or in classes in their own communities.[152] In another program, a federal-provincial project to provide basic education for Indians, in the same year

659 persons of Indian ancestry were enrolled in courses such as basic literacy, farm management, small engine repair, adult 5-10, adult X, and levels IV, and VI.[153] Increasing numbers of Native students were enrolled in Occupational English for New Canadians classes. In 1969-70, they comprised 20-25 per cent of the enrolment in those classes.[154]

The sixties were a time of co-ordinated efforts. All the participants in Native education came together in a variety of forums to search for better ways of doing things. The training of teachers was revised to include intercultural education classes, anthropology and methodology instruction for curriculum development for Native children. A committee consisting of the Department of Education, university and Department of Indian Affairs representatives directed the evolution of courses to fit the needs of teachers in the field. Orientation sessions, in-service workshops, practice teaching experiences and off-campus classes were all aimed at aiding the teacher in working successfully with Native children. A curriculum resource centre and an association with a periodical were created to provide teachers with continuous support and materials.

With regard to curricular matters in general, a provincial committee was established to translate the concerns of the teachers and administrators into changes in the provincial curriculum to accommodate the interests and approaches of Native and Northern children. Input by local parents and individuals was sought through tours of the North and discussions with members of the newly appointed Northern school board.

The appointment of Native members to the central board in Northern Saskatchewan and the evolution of school committees on reserves led to the opening up of the process of evaluation of Native schooling to the Native people themselves. Thus as the sixties closed, a change was beginning. Whereas, until 1965 the predominant actors in areas of Native education had been non-Native professionals and government officials speaking for the Native people, by 1970, the Native people were joining the fray.

Diffusion 1970-80

While the sixties could be seen as an era of unified, co-ordiated endeavours, the seventies were a period of diverse, often isolated effort. The period saw the involvement of many more agencies, and institutions. The discussion of the era will look at each of these agencies separately.

The thinking of the Saskatchewan government as it had evolved with regard to the education of Native children was probably best expressed by Woodrow Lloyd:

> "Must we not admit that we have allowed ourselves the luxury of many excuses? And suffered from short-sightedness? Have we not also been guilty of allowing feelings of superiority to undermine understanding and circumscribe conscience? We equated being white with being right. Our grand design was to build in our own image. Those who did not accept (or even could not

accept) the image were denied the dividends.

> Education has been measured in conformity. We fail to take into account the fact that unfamiliar procedures in the classroom, unfamiliar expectations of teachers and the system, divergence of values, or discontinuity of experiences may account for much of the difference between our accepted "norms" (of achievement or attitude) and performance.[155]

> It is as Canadians whose ancestors came as conquerors or immigrants and whose authority stemmed from greater power (economic and military) dealing with those who were first in Canada that we must develop our relationships and accept our responsibility.[156]

Department of Education. Through the Department of Education, the Advisory Committee on the Education of Children of Native Ancestry continued to meet and to discuss educational matters and participate in policy making through recommendations concerning school curriculum, courses of study, authorizing textbooks, approving instructional materials, school program policies, accreditation, instructional strategies, evaluation and examinations and policies for improvement of the education of Indian and Metis students.[157] The Committee co-operated with the Federation of Saskatchewan Indians (FSI), Saskatchewan Metis Association, the Department of Indian Affairs and Saskatchewan Teachers' Federation (STF), in initiating a number of special projects in schools in the province enrolling Native children aimed at encouraging better community relations and stimulating interest in Indian history and culture.[158]

As well in 1971, the department hired a Native education program consultant to provide liaison between the various branches of the Department of Education, the Indian and Northern Curriculum Resource Centre and those in the province involved in the education of children of Indian ancestry. The consultant discussed the need for program modification to better meet the needs of Native children with superintendents, principals and staffs enrolling students of Native ancestry. Then when needs were identified, assistance was given to modify programs accordingly.[159] In workshops conducted by the consultant teachers were also helped to select programs, and instructional aids. They were given the opportunity to examine recently published materials and learn new classroom strategies and techniques proven effective in similar situations elsewhere.[160]

The department by 1972 had developed an industrial arts curriculum adapted to the needs of Northern students. As well a special unit on Indian history and culture had been prepared to supplement the Grade 8 Social Studies course.[161] Further, local adaptions and larger projects were encouraged by Special Projects for schools under the auspices of the curriculum committee and Innovative Projects funded by the Department of Education.[162]

The pattern of involvement of the Department of Education continued throughout the seventies in this manner. Primarily the initiatives came from the Advisory Committee with the Native education consultant maintaining the

liaison in the field. Special instructional projects and innovative projects continued to be funded at individual schools. Occasionally new curriculum committees were struck to oversee the development of a particular program such as the provincial use of a program for teaching the Cree language.[163] Seminars and workshops continued to be conducted with teachers to improve communications between the school and the Indian community, to provide an opportunity for direct community input into school programs,[164] and to help teachers to gain a clearer understanding of the child's home environment.[165]

The provincial government was involved through the university and through the funding of Metis and Non-Status Indian students in the implementation of the Indian Teacher Education Program (ITEP) in January, 1973. Further, the Department of Education was involved in pilot projects in the teaching of Native languages.[166] The expansion of the kindergarten program in Northern Saskatchewan in the early seventies led to the employment of teacher aides by the Department of Education to overcome language and cultural barriers.[167] Adult education programs continued to expand as well during the seventies.

The functions of the Department of Education in Native education became institutionalized during the seventies. The initiatives for programs and modifications came from local schools or outside the department. In 1977-78, a series of meetings were held to determine the current status of Native education and identify successful instructional approaches and resources used in teaching Native children.[168] Although a review was considered necessary, significant changes did not occur until the next decade.

Department of Northern Saskatchewan. In September, 1972, the functions of the Department of Education in Northern Saskatchewan were transferred to the Department of Northern Saskatchewan (DNS).[169] Academic Education Branch, DNS, was responsible for the development and authorization of provincial school curriculum, general supervision of school programs, authorization of operation and construction grants to school boards and co-ordination of services with the Department of Education.[170] Two primary consultants helped to better prepare primary teachers for work in Northern classrooms. Two guidance counsellors tested and identified learning difficulties and one consultant was responsible for establishing a Teaching English as a Second Language program for Northern Saskatchewan.[171]

"For the most part, Northern schools followed the courses of study as developed by the Department of Education. However, the Academic Education Branch was empowered to make changes to existing courses at all grade levels."[172] Teachers, school boards and the branch worked together on curriculum development. The initiative could come from any of the participants. The school boards were actively involved in assisting in determining which courses should be modified and what changes could be made. The branch, co-ordinated and supported initiatives.[173]

The branch launched two major Northern projects in 1974-75. A Cree language consultant was hired to be responsible for "providing students, teaching staffs and communities with organizational services in initiating, estab-

lishing and evaluating a Native language program."[174] In the same year, an ethnohistorian was retained to compile a general history of the Native people in Northern Saskatchewan. The ultimate aim of this project was to have included in the curriculum of Northern schools, historical and ethnological materials pertaining to Northern Saskatchewan and its people.[175]

To support the development of these and other Northern curriculum developments, an instructional services consultant was engaged to design and produce learning materials appropriate for Northern students. This consultant was also to adapt relevant materials into a suitable form for school use, plan and design materials for mass production for Northern use utilizing materials and personnel in the North, and to provide technical expertise to teachers in the production of instructional aids.[176]

Although the Academic Education Branch attempted to maintain "continuity of objectives" from school to school in the North, each school was encouraged to develop approaches best suited to meet the needs of the community child.[177] Innovative grants contributed to the development of such diverse programs as "Family Life Education at Beauval and an aviation preparation course at Ile a la Crosse.[178] In as many instances as was possible, with budgetary and other considerations taken into account, locally produced materials were reproduced by the Branch for general distribution.[179]

In 1976, the Northern School Board and a staff member of the Academic Education Branch, initiated the Northern Teacher Education Program (NORTEP). Classes were begun through the College of Education, University of Saskatchewan. The initial students were the "Native instructors" formerly called "teacher aides" who had been working in Northern School Board schools since 1971. The program was based on a work-study school-based model. It involved Northerners in the program design and modification.

Curriculum committees comprising teachers, board members and consultants examined particular areas of concern. By 1978, there were three such committees focussing on safety on snowmobiles and outboards, outdoor education and vocational and optional program planning for senior students.[180] In subsequent years the curriculum committees were involved in producing manuals on snowmobile safety, handling the implementation of the Grade 9 social studies program, developing a philosophy and curriculum guide for vocation planning for Northern students, studying the needs for the language arts program in Division I,[181] and a manual in watercraft safety.

During the seventies, a Division III, Social Studies Course based on the ethnohistorical research of the people of Saskatchewan was produced for the grade nine level. It was pilotted initially in two communities. In 1976-77, it was presented in five communities. At the same time a "mini-course" was developed for two schools at the Division I level.[183] A further "mini-course" was produced for the Division II level and pilotted in two schools in 1976-77.[184] The next year, the grade nine social studies course was taught in 15 schools.[185] The course then proceeded to a curriculum program development committee for implementation and revision.[186]

During the early stages of the development of the social studies course, the instructional services consultant was primarily involved in the production

of materials to accompany that course. However, during the latter part of the seventies, the consultant was concerned with demonstrating through examples what it was possible to develop from Northern resources. The emphasis during this period was on providing materials reflecting the Northern culture, lifestyle and environment. Approximately 25 slide sets, 30 black and white photo sets and a slide file and negative file of current and historical materials were created. Artifacts were collected. Materials produced by children, teachers and adults from Northern communities were compiled, and reproduced for classroom use. As well materials to support special projects such as Northern careers were produced.[187] Other materials were amassed but not transferred to teachable materials because of a lack of personnel and resources.

In 1974, government appointees to the Northern School Board (NSB) were replaced with appointed Northerners. In 1976, the Northern School Board became an elected board with nine members representing different Northern regions. In 1979, the Northern School Board became the Northern Lights School Division No. 113, under the Education Act with powers and responsibilities equivalent to any other provincial school division.

The seventies saw the education of Northern Native children transferred from the Department of Education to the Department of Northern Saskatchewan. The Academic Education Branch seized its mandate to adapt curriculum to fit the Northern situation. The branch embarked on two major projects but primarily encouraged the development of local initiatives to meet particular concerns. The addition of an instructional services consultant to the Branch staff and reproduction facilities provided the support needed for local materials to reach other schools.

Native Initiatives. The Federation of Saskatchewan Indians became active in the issues of the education of children of Native ancestry with the establishment of the Task Force on Education in 1969. This report showed that 68 per cent of Indian children in grade two at Indian Affairs schools were at least one year behind the normal grade for their age. Thirty-five per cent of them had failed two or more grades. Attendance graphs showed a huge reduction in the number of students between grade one and grade ten. Only a handful of Indian students ever reached grade 12.[188] These dismal statistics were released just at the time when Indian people across Canada were concluding that the educational systems had failed their children and the only appropriate action was for them to take control of the institutions. The setting up of the Indian Cultural College in 1972 was the first step in this process. This was the same year that the National Indian Brotherhood presented its policy paper, "Indian control of Indian Education", to the Minister of Indian Affairs.

The Indian Teacher Education Program was the direct result of the demand by Indian people through their Task Force for Indian teachers for their children. The Federation of Saskatchewan Indians hired two Indian professionals to design the program and to do the preliminary negotiations for approval with the university and the Board of Teacher Education. When the preliminary plans were completed and the program accepted by the university and provincial board, the first director was hired through a joint appointment by the Federation of Saskatchewan Indians and the College of Education.[189]

Subsequently, in January 1973, the first group of Indian teacher trainees entered the College of Education. At that time there were only 13 Native teachers in the province of Saskatchewan.[190]

At the band level, reserves in Saskatchewan were quick to take control of their own education. James Smith was the first followed soon by others. This period was dominated by an eagerness of Indian parents to gain responsibility for the education of their children. The Band controlled schools were and continue to be unique each reflecting an individual approach to the improvement of educational opportunity. Some immediately radically changed the structures of the existing schooling. Others changed little but built a foundation for the long-term expression of their view of education. Many employed curriculum developers to give their children a more accurate view of their past, present and future.

In 1975, the Federation of Saskatchewan Indians produced a further study of the socio-economic condition of Saskatchewan Indians. This report showed that by grade two, half of the Indian students in Saskatchewan had failed at least once; that 93 per cent of Indian students dropped out before grade twelve; that Indian students were generally from one to three grades behind non-Indian students in the same age in reading and math skills; that Indian students in the "integrated" schools continued to form a separate social group within those schools and that Indian schools were underfunded.[191] A study of school facilities on reserves done for FSI in 1977 revealed that enrolments on reserves were growing rapidly but reserve educational facilities were grossly inadequate.[192] Such studies tended to confirm the view of Indian politicians that more institutional control of education was needed. In 1976, the Indian Community College in Saskatoon was established to oversee the development of training courses for adults on reserves and the Indian Federated College was created on the campus of the University of Regina. Initially, the College offered a Bachelor of Arts Program in Indian Studies. Subsequent developments provided Bachelor Degree Programs in Indian Art, Indian Social Work, Indian Education, and Indian Management and Administration.[193] The Bachelor of Education (Indian Education) was approved by the University of REgina in October 1977 and by the Board of Certification on May 29, 1978.[194]

Another development with regard to teacher training for Indian teachers was the implementation of community based teacher training programs on reserves. As early as 1975 bands in the Prince Albert District expressed the desire for local people to be trained as teachers in training controlled by the community.[195] In 1976-77, Northern Teacher Aide Training Program operated in the area.[196] In April 1977, James Smith was the first to formulate and offer a community-based program of study leading to teacher certification for Native teacher associates.[197] Montreal Lake, Lac la Ronge, Pelican Narrows and Sturgeon Lake followed soon after. These programs concluded in 1981. However, other bands have followed the lead in the past few years. The Prince Albert District Teacher Training Program followed the University of Regina teacher training program except for specialization in Indian Studies. Bands such as Onion Lake and North Battleford area have developed programs through the University of Saskatchewan.

From the creation of the Indian Cultural College in 1972, the concern for appropriate curriculum has been paramount in the Indian community of Saskatchewan. A curriculum production component was established at the Saskatchewan Indian Cultural College soon after the College's inception. It was decided to begin the program of curriculum development with the area of the history and culture of Indian people. It was further decided that these should be considered as two separate subjects.[198] The first topic tackled was the Indian family unit for the grade one social studies family study. Over the years, the Cultural College engaged in research on Saskatchewan Indian people to collect, organize, and develop materials on all major tribes in Saskatchewan.[199] Legends were collected and published. Specialized areas such as Indian games, and dances, were researched and produced in teachable form.[200] (A complete list of materials appears in the appendix). Materials produced were pilotted, evaluated and revised over the years. The curriculum department personnel were not only involved in producing materials but were also participants in various workshops, institutes and conferences for teachers. As well, the College evolved a program for Indian Cultural Days which took the staff to schools around the province. During the 1979-80 school year alone, cultural days were held at 39 provincial schools, 48 federal schools and 6 band controlled schools.[201] The Cultural College provided, during the seventies, an ideal location for curriculum development. Within its walls, were research and library facilities, the elders who could be consulted and interviewed for historical and cultural material, artists and illustrators, the latest audio-visual centre and facilities for reproduction and distribution of materials.

The end of the seventies saw the formulation of another Native controlled educational institution in Saskatchewan. The Gabriel Dumont Institute of Native Studies and Applied Research was designed to assist all Metis and Non-Status people of Indian ancestry through programs of educational and cultural development and support.[202] To quote from an Institute document:

> The most important purpose of the Institute is to assist Native people to re-establish their historical and cultural roots through which they can develop a positive image of themselves as a people of competence and independence who can be proud of their culture and their achievements. The objective of the Institute is carried out through appropriate research activities, the development of resource materials, and specific educational programmes.[203]

Thus, the seventies ended with the emergence of the Metis and Non-Status People of Saskatchewan into the field of Native education through an institution under their control. As with other Native controlled institutions appropriate curriculum for Native students at all levels of education was a primary concern.

Throughout the seventies, Native people became increasingly involved in their own education. Saskatchewan Indians took control of all aspects of education from kindergarten through high school, community college or university. At all stages in this process, curriculum was given the highest priority. The curriculum department of the Cultural College placed its

efforts on the elementary school curriculum. However, ITEP developed a curriculum at the university level where the content of courses was adapted to the needs of the Native teacher trainees while the course skills and learning objectives were achieved. Other teacher training programs followed this path. Community colleges courses were geared towards local reserve community needs. Gabriel Dumont Institute of Native Studies and Applied Research came into existence to address the curricular concerns of the Metis and Non-Status People of Saskatchewan.

The Indian Language Program. Early in 1971, an Ad Hoc Committee was established with representatives from the Federation of Saskatchewan Indians, the Department of Indian affairs, the provincial Department of Education, the University of Saskatchewan and the Saskatchewan Indian Teacher's Association. The committee's purpose was to consider the requests from Indians living on reserves for Indian language instruction in their schools.[204] It was decided that positive steps should be taken to restore dignity and respect to the Indian langauges in the calssroom and to preserve and develop the teaching of Indian languages through schools and other educational programs.[205] Pilot projects in teaching Cree as a second language were initiated in La Ronge, Montreal Lake, Lebret, Piapot, Marcelin and Little Pine. Local people were chose as teachers.

A director was hired for the program and in the third week in August those who would begin teaching in the fall term were brought together. They were trained in lesson plan preparation, instructional material production, some classroom procedures and developed an outline of the program.[206] Training sessions of one week were established after each six weeks of training.

Throughout the decade, the program grew as the demand for classes continued from Indian parents. The director was involved not only in program development and material provision for the schools themselves but also in the training of the language teachers themselves. Of the first group, most had no high school education. Two had up-grading, grade ten qualifications and two had less than grade seven.[207] None of them had any teaching experience or any training as teachers.[208] The Director had to work out arrangements with the universities to provide courses in Indian and Northern Education, linguistics, and teaching methodology which would aid the language teachers in the classroom and at the same time lead to some kind of credentials for them.

In 1973, twelve new schools and instructors were added to the program. As the program expanded field personnel were hired to work with the teachers in the schools. Further staff was added as well, an assistant to the Director, an illustrator and program developers.

The problems in curriculum development were immense. Demands were made for all grade levels including high school. Saskatchewan has Cree, Chipewyan, Saulteaux and Siouan languages. Materials were needed in various languages. Some Cree materials were available, but within Cree there are dialectal adjustments to be made. Despite these difficulties, the program produced enough materials to satisfy the needs of the program and at the same time became recognized as a resource center for Indian Language education.[209]

As the program evolved it served not only the Indian people on reserves but served Native and non-Native students in provincial schools. The staff were called upon to attend conferences, and workshops with Native and non-Native teachers and the program materials were in demand all across Canada as models.

The Indian and Northern Education Program. During the 1970's, the Program continued to function as a trainer of teachers in the cultural differences between white teachers and Native children. It also trained curriculum adaptation for Northern or Native schools. A graduate program produced research geared towards problems in Indian education. In-service and orientations programs were conducted in intercultural communication techniques. When ITEP began, the Program provided the courses in Indian history and culture to support the aims of the program as such courses were not available elsewhere in the College of Education and only through anthropology in the College of Arts and Science. Liaison with the College of Education for the Indian Language Program was through the auspices of the Indian and Northern Education Program.[210]

In 1972, the Indian and Northern Education Program became directly involved in curriculum with the hiring of twelve previously unemployed Native people to develop curriculum materials from a Native perspective through a Local Initiatives Project grant. Students in the curriculum development classes aided the workers and various materials and kits were produced in a time when no other materials were available. Initially, the materials were sold through the Indian and Northern Curriculum Resource Centre. However, in the mid-seventies the Resource Centre had to close for lack of funding. Indian Affairs money was no longer available as Indian Affairs was supporting the Saskatchewan Indian Cultural College Library. Thus, one source of Native oriented curricular materials and teacher oriented materials ceased to exist.

Textbook Evaluation. In the early seventies, two studies of Saskatchewan textbooks were conducted to determine the prejudice exhibited by them. In 1971, a masters' thesis through the Indian and Northern Education Program examined the Indian in Saskatchewan Elementary School Social Studies textbooks through a content analysis. The study concluded that the books studied gave an incomplete historical picture of Indians. There was an over-emphasis on the pre-contact period and a neglect of past contact material. There were few illustrations involving Native people. Indians were presented in such a way as to imply that all Native people were the same. There was a high degree of unfavourable or negative presentation of Indian characters. It was found that generally the textbooks analyzed would not contribute positively to helping Indian and non-Indian elementary school students in Saskatchewan know and understand the Indian dimension of Canadian history and culture.

It was recommended that five of the textbooks be immediately deleted from the list of approved textbooks. It was further recommended that a provincial committee made up of Indian parents, Indian university and high school students and teachers of Indian ancestry be set up to review all textbooks recommended for use in Saskatchewan schools and inform the Department of Education which books should be added to or deleted from the list.[211]

In 1974, the Saskatchewan Human Rights Commission published a study of prejudice in Social Studies textbooks. It was found that Indians were treated most unfavourably. Roughly half of the assertions made about Indians were negative. Indians were characterized as "savage, hostile and warlike". While they were pictured as skillful and friendly they were also presented as capable of murder and massacre.[212] The study recommended the same actions as the previous author.

Urban Developments. In response to the increasing migration of Native people to the urban centres and consequently the expanding Indian student population in city schools, three Native teachers were hired as employees of the boards of education in Saskatoon. These individuals took their direction from the school boards but were responsible not only to the school superintendents but Indian Affairs officials as well. They worked with Native children and parents, as well as with teachers. Native studies curriculum was also designed by the Native teachers for use in various schools with high Native enrolment.

In the late seventies, alderman Helen Hughes of Saskatoon convened the Community Liaison Committee to investigate the conditions of Native people in the city of Saskatoon. The committee consisted of representatives of the Native organizations and two Native members at large. The committee met to identify areas of concern. As a result, task forces were established to study specific issues in depth. One such task force was on education. The Task Force called in resource people, considered the problems involved and made recommendations to city council.

The Citizen's Advisory Council of the Saskatoon Board of Education concerned itself with the situation of the Canadian Native student in Saskatoon Public School System as a direct result of a questionnaire distributed among the school trustees and the Citizen's Advisory Council. The results of the questionnaire showed that there was interest in and/or concern regarding the topic. Recommendations were made to the Council on a variety of topics such as: establishment of a separate school or class; Cree as the languge of instruction in K, I and II; individualized instruction; resource room for upgrading schooling skills and urban orientation; alleviation of racial prejudice especially with teachers; the need to have parent roles strengthened; more resource people; and texts should not misrepresent Native people.

The early seventies saw the beginning of special programs in Regina as well. Programs in crafts and physical education were introduced at Albert school. At Kitchener school an alternative school program was introduced in an attempt to assist habitually truant students to re-enter the mainstream. Although these programs were not specifically for Native students, they were the initial phase of a developmental program for meeting the educational needs of children and youth in inner-city schools.

In 1976, a Native education committee was established in Regina for the purpose of assessing needs and making recommendations regarding appropriate programming. This committee had meetings with: Native parents; university personnel; Social Services' staff, members of Native organizations; and community organizations representatives. Committee members visited federal

schools and inner-city schools in Winnipeg to study programs for Native students and teachers. They studied task force reports from other provinces and research materials available from the provincial government. Based on the recommendations of this committee and suggestions received from community agencies and individuals, several programs were developed and implemented.

The decade of the 1970's was dramatically different from the 1960's. The most significant developments of the 1970's were initiated by the Native people themselves. This in itself led to a diffusion of efforts. Not only the Native organizations were involved in the developments but the whole Native community as well. Curriculum developments were undertaken at the band level and in all Native educational institutions in this era.

With the participation of Native people directly in education, the involvement of the Department of Indian Affairs became less direct. Its input became increasingly limited to funding rather than implementing and directing. At the provincial level the emphasis was turned to local initiative as well. With the creation of the Department of Northern Saskatchewan, developments became less geared towards over-all provincial curriculum revision. Supplemental materials were suggested but no new courses or compulsory units were introduced. A Native program consultant worked with individual schools and teachers to adapt or create Native curriculum materials. In the North, the Academic Education Branch initiated a Grade 9 Social Studies course, and Cree as a Second Language program but encouraged schools and teachers to develop materials for their own particular needs. Some of these projects were reproduced for general use but no mechanism existed to ensure incorporation in all Northern schools.

Many diverse agencies and individuals were creating curriculum materials for Native students. Native students in areas where the teachers were in contact with such materials were lucky. However, as no co-ordination of effort was taking place, many Native students were not that fortunate.

The Eighties - New Directions

The eighties were ushered in with a myriad of new structures, positions and approaches. Most of these, were the result of a concern for the needs of a growing urban Native student population. The provincial Department of Education responded by creating a new branch with a mandate to make urban schools more instrumental in combatting problems of the urban poor. The Community Education Branch oversaw the development of various community schools within urban centres throughout the province. Many of the designated schools had high Native enrolments. Community Schools were provided with additional staff to liaise with community parents, and to aid in making Native students feel comfortable and at home in the school. Parents were encouraged to become involved in the school. Community schools were given a budget of $5,000. for curriculum development and central office help to aid in curriculum production.[213]

September 1980 saw the creation of a teacher training program aimed at the urban issue. The Saskatchewan Urban Native Teacher Education Program

(SUNTEP), a program of Gabriel Dumont Institute began with two urban centres -Saskatoon and Regina. The program was an off-campus program offered with the co-operation of the Department of Education and the universities of Saskatchewan and Regina, for Non-Status and Metis students.[214] Each SUNTEP centre was established with a resource centre and monies allocated to build up resources in areas supportive of the Native emphasis of the program. The resource centres also serve as work centres with supplies for the creation of materials.[215]

The Saskatoon Native Survival School, an alternate school within the Saskatoon Separate School Board opened its doors in September 1980 as well. This school initiated by Native parents was designed to attract students who had dropped out or were having difficulties in the regular schools. The curriculum of the school placed heavy emphasis on Native culture and values to help build the student's self-identity. The curriculum was also designed to help students developing skills necessary for coping in society.[216] The needs of the school were determined by the governing Parent's Council. A curriculum developer was employed as part of the school staff to produce materials and courses in keeping with the concerns of the Parent's Council and long-range need for Native-oriented materials.

The Curriculum Development Branch within the Policy, Planning and Special Projects Division was established to co-ordinate and prepare resource materials on Native studies and languages in co-opertion with Saskatchewan's Indian and Native organizations.[217] It was also charged with the review and evaluation of existing Native curriculum materials.[218] A research component was put in place to examine educational issues, collect demographic data and evaluate programs.[219]

In May 1982, the Community Education Branch aided in the creation of the Native Curriculum Review Committee. The objectives of the committee were: 1. to recommend principles for curriculum development as they apply to Native students, to the Department of Education; 2. to facilitate the development, production, evaluation and implementation of Native-oriented curriculum materials within the provincial school curriculum; and 3. to assist in the co-ordination of activities among the Department of Education and other agencies involved in the development of Native curriculum.[220]

Other initiatives in 1980 were a result of the involvement of city boards of education. For example, the Saskatoon Board of Education created heritage rooms in schools with high Native populations. As well, a Native education consultant began work for the Saskatoon Board of Education in September 1980.

In the North, the Northern Lights School District #113, in response to a recognized need to provide qualified home economics teachers in the Northern school system, proposed a Northern Home Economics Teacher Program in 1979. In January 1980 with funding from a federal Local Employment Assistance Program (LEAP), a co-ordinator was hired. In July, 12 students from various communities began the program. The initial program was aimed at training Northern residents as paraprofessionals in the field of home economics. In June 1981, approval was given to extend the training an additional year and provide the opportunity for students to become

profesional teachers. Modification and adaptation of traditional home economics courses were made to meet the needs of the Northern Native students.[221]

In the North, another kind of government initiative was taking place. In an effort to: 1. improve basic and auxillary skills; 2. to enhance pride and self-respect and independence; 3. to reduce the drop-out rate; 4. to promote understanding of Native languages; and 5. to promote Northern vocational education the Department of Northern Saskatchewan offered additional grants.[222]

In a letter dated August 20, 1979 the Minister of Northern Saskatchewan to Bruce Clark, Chairman of the Northern Lights School District #113, indicated that a task force on Northern education should be convened to examine "questions of where the educational programs are headed over the next five, ten, and fifteen years, as well as the structure of control of these educational facilities and programs appear to be the issue".[223] The Task Force covered a wide range of specific subjects including curriculum and materials development. The Task Force members were people "immediately involved on a daily basis with Northern education."[224] The report delivered in January 1981 enumerated the successes in Northern education in the past decade: new schools, highly qualified teachers, expanded opportunities for local decision-making, increased budgets and administrative support systems. However, it also pointed out that the progress had been scattered. The study concluded "Student absenteeism, dropout, academic deceleration rates are so high that they call into question the very nature of education in the North".[225]

In October 1980, over 200 educators (teachers, parents, counsellors, consultants etc.) met at a conference to form the Indian and Native Education Council (INEC), a special subject council of the STF. Its purpose was to facilitate and support teachers and others in providing quality education for all Native students.[226] During the first year, the Council established contact with as many interested Native and educational groups as possible and compiled lists of resource people willing to provide information or put on workshops for educators. The Council also began to review classroom teaching materials such as books and films in the hope that the reviews could become available to the membership. Newsletters, professional journals and conferences were the means instituted to provide a forum for exchanging ideas and spotlighting outstanding achievements.[227]

In June 1981, the Northern Lights School District #113, contracted a Native researcher to develop a unit on the Metis people of Saskatchewan. Between June 1981-June 1982 the unit was researched, written, and teachable materials produced. Beginning in January 1983, Apihtowkosan was being pilotted in four schools in Northern Saskatchewan in Grades 5-9.[228]

Conclusions

This cursory look at forty-five years of Native education in Saskatchewan has shown a virtual revolution during that time. In the 1930's, Indian children were sporadically receiving schooling in mainly parochial day schools or residential schools. The majority of Metis and Non-Status children were denied schooling entirely. The CCF government elected in 1944 seized responsibility for educating all the children within its jurisdiction in Saskatchewan. Under the aegis of equal educational opportunity, schools were built, and teachers were hired. Piercy, the first administrator of education for Northern areas espoused the need for relevant curriculum materials for Northern students. No such resources however were developed. The period 1944-54 was characterized by rapid expansion of the same facilities, curriculum and Southern-trained teachers to Northern and Native schools.

As early as 1952, an anthropologist hired by the Department of Natural Resources to tell them why their programs were not working in Northern communities, identified problems in the education system for Northern students particularly criticizing the lack of relevance of the content, skills and even timetable for Northern conditions. However, few deliberate changes were attempted until after 1960 when reports of Native schooling in Saskatchewan labelled it, "Education for Failure".

The provincial government reacted by accepting the premise that teachers of Native children need special training. As a result, an experimental course was launched in the summer of 1961 for teachers working in Native communities and under contract to Indian Affairs or Northern Areas, Department of Education. This class devised a booklet for teachers with hints for classroom strategies for Native children, the first of its kind in Saskatchewan. Following the successful initiation of the course for experienced teachers, an orientation program stressing cultural differences and curriculum adaptation was established for prospective teachers before they went to their communities. The hiring agencies and the university worked co-operatively to allow students who wished to work with Native children the opportunity to practice teach in a Northern or reserve school.

The sixties were a time of concerted effort directed by key players in the Department of Indian Affairs, Department of Education and the University. A curriculum development course evolved at the university, in-services were organized around curriculum adaptation techniques, teachers of Native children established an association, journal and newsletter to exchange successful ideas and a departmental curriculum committee was formed to examine the provincial curriculum with respect to the needs of Native and Northern students.

By the end of the sixties Native people were speaking out on their own behalf and demanding a say in the education of their children. The seventies were a time of decentralization. Indian bands in increasing numbers assumed control of their schools. Local curriculum developers addressed needs of these schools. The Saskatchewan Indian people evolved other educational initiatives and institutions each with their own curriculum and specific curriculum development needs. With the inception of the Indian

Teacher Education Program in 1973, university content was adapted for Native university students. Similarly, the community college courses and other professional preparation courses such as social work were injected with Native-oriented content while maintaining the objectives and skill development aspects of the programs.

The impact of the local initiatives philosophy hit the provincial government as well. With the creation of the Department of Northern Saskatchewan, the Department of Education ceased to function in Northern Saskatchewan. The Academic Education Branch was empowered to endorse the modification and creation of curriculum, mini-courses etc. reflecting Northern needs. Two major projects were begun -- a grade nine Social Studies unit on Northern Saskatchewan and Cree language program. However, the emphasis was on local projects meeting the particular concerns of a community or school. The central office was to co-ordinate, reproduce and distribute materials from one area to the other schools. Curriculum committees identified key areas and developed materials. An instructional services consultant supervised the collection of artifacts, pictures, etc. as well as producing magazines and child and teacher produced materials.

During the seventies governance of Northern schooling changed from an appointed partially government controlled board to a totally Northern appointed board to a Northern elected board for a school district with the structure of other school districts. This Northern school board identified priorities and developed programs such as the Northern Teacher Education Program as the need arose.

In Southern Saskatchewan, the initiatives started in the sixties were carried on with the major responsibility for the implementation of programs and the liaison with interested teachers, schools and boards falling on the Native education consultant. Although the provincial curriculum committee still met and made recommendation for supplemental materials. no significant course changes were made to legitimize Native content in the core curriculum. The success of efforts depended on the interest and enthusiasm of individual educators. In many ways it appeared that non-Native educators backed away from making hard decisions about Native education in response to the Native demands to be allowed to be left alone to develop their own ways.

Exceptions to this were urban school boards. The dramatic increase in the number of Native students in urban classrooms in the late seventies prompted city school boards to enter the Native education area where they had not before been participants. With the active involvement of Native citizens making presentations the boards were alerted to the perceptions of their educational institutions held by Native people.

The eighties saw the emergence of a number of new players on the scene. The creation of the Gabriel Dumont Institute of Native Studies and Applied Research was an extremely important event for it signalled the entrance of the Metis and Non-Status people of Saskatchewan as members of the educational establishment. The Metis and Non-Status people finally had an institution of their own through which to direct and implement their dreams. A major thrust of the institute was the pursuit of academic

research on Metis people to buttress efforts to create curriculum materials which presented their documented history. Part of this thrust was Native studies courses at the university level as well was a desire for teachable materials for all school children in Saskatchewan. In co-operation with the Department of Education, the Gabriel Dumont Institute implemented a teacher training program for their young people. An integral part of the program was the creation of materials and units for school use.

The eighties saw the re-emergence of the Department of Education as an initiator in Native education. A new Community Education Branch oversaw the creation of community schools in inner city areas with high Native enrolments, the creation of a Native Survival School in Saskatoon, the establishment of a Native Curriculum Review Committee, and the sponsorship of various research and special projects aimed at documenting the present state of Native education and determining future directions.

School boards, particularly in urban areas, increasingly throughout the province examined their own programs and practices with regard to Native students. Teacher committees are re-assessing subject areas in an attempt to include Native oriented or Native content. Initiatives such as urban Native education consultants, heritage rooms, new approaches to reading, learning modules in social studies programs, race relations components in high school sociology, pre-contact North American society units at the grade 9 level, are being tried. Some things are successful. Some are not but the experimentation is continuing.

Despite the importance that curriculum has had for all the participants in Native education over the last thirty years, it appears that things are still at the experimentation stage. Enthusiastic starts have not provided significant results. Materials have been produced in great quantities but tend to "gather dust" on shelves when no place is found for them in the curriculum guides. There has been no co-ordination in the last ten years and only in rare instances have a number of schools been involved in a single project. No one has satisfactorily demonstrated the relationship between curricular developments and improved academic success. The challenges facing present and future educators are every bit as awesome as those facing the preceding generations.

THE STATE OF THE ART

Presently, there are a number of programs and initiatives which deserve mention. Similarly there are a number of problems and concerns which have become evident to those working in the area. The following section examines both sides of the issue.

Programs

The accompanying chart (Table 10) shows the continuing variety of Native teacher training programs. Considering that ten years ago there were only 13 qualified Native teachers in the whole province, the progress in the area has been remarkable. In the 1982-83 school year there are approximately 40 qualified Native teachers teaching in the Northern Lights School District No. 113 alone. It is not known how many students have received B.Ed. degrees however this spring 18 students are expecting to receive their degrees - 17 at the University of Saskatchewan and one through the Federated College. A total of 147 have graduated from programs thus far with certification.

The Indian and Northern Education Program is still the only program in Saskatchewan combining a complete range of courses in cultural awareness and teaching processes in Indian, Metis and Inuit Education at both the graduate and undergraduate level. A list of the course offerings is included. Presently, as well the staff of the Indian and Northern Education Program have acquired funding from the Employment and Immigration to employ four Native people for a one year period to devise innovative curriculum materials. They are currently working on computer games with a Native orientation.[229]

Table 10

Saskatchewan Native Teacher Training Programs

PROGRAM	OBJECTIVES	FUNDING	CLIENT GROUP	CURRICULUM CONSIDERATIONS	STUDENTS ON TRACK	GRADUATES**	UNIQUE CHARACTERISTICS
Indian Teacher Education Program (ITEP) 1973-1983	1. To be a vehicle whereby Native people could get a university education 2. To get teaching qualifications 3. To get a program of teacher training which will allow them to fit into their own milieu	Department of Indian Affairs	Indian and Metis and Non-Status Indians	- courses in Indian Education, cultural awareness and teaching methodology for Native children - content of various courses nativized English. History	112	81	- first Native teacher training program in Saskatchewan - on-campus program: field experience in a variety of schools; urban; reserve; federal day school - 4 year compulsory program - tutor-counselling services
Northern Teacher Education Program (NORTEP) 1976-1983	- to increase opportunity for Northern based secondary education - to increase visibility of Native-northerner role models - to reduce turnover of northern teachers (approx. 45% -1975) - to improve quality of teaching by increasing numbers of teachers familiar with languages, culture, socio-economic isolation factors and north environment - improve home-community communication - to increase public school student retention rates - to increase employment opportunities	By the province through a contract between the Department of Education and NLSD. - 60% of costs are recoverable from the federal government to the province (Northlands Agreement)	Individuals who are residents of the Northern Administration District (NAD) for 15 years or half of their lifetime	Indian Education, Native studies and Cree classes - aim to improve quality of school programming through the development of Northern curriculum, language instruction, relevant teaching materials and aides, student support services	93	35	4 year off campus work study program, sponsored by Northern Lights School Division (NLSD) in co-operation with the universities of Regina and Saskatchewan. School-based: academic classes held in La Ronge otherwise trainees work in schools in Northern communities.
Prince Albert District Teaching Project 1977-1981 (La Ronge, James Smith, Pelican Narrows, Montreal Lake, Sturgeon Lake	- to train local people to be teachers through a community conrolled teacher training program	40% DIAND 30% DREE 18% CEIC 7% from the bands	Local Reserve community residents	Bilingual - Bicultural specialization in Pelican Narrows and La Ronge		31*	Indian Studies specialization; home community-based teacher education program. In-school experience and academic courses - internship usually in community other than home community - credentials through Federated College

Table 10 (Continued)

Saskatchewan Native Teacher Training Programs

PROGRAM	OBJECTIVES	FUNDING	CLIENT GROUP	CURRICULUM CONSIDERATIONS	STUDENTS ON TRACK	GRADUATES**	UNIQUE CHARACTERISTICS
Saskatchewan Urban Native Teacher Education Program (SUNTEP) 1980-1983	- to instill a desire to learn - provide knowledge of core discipline - to develop attitude and appropriate skills to teach in a different community, society - co-operative learning methodology - teach students "to be healthy members of their cultural community"	Department of Education, Province of Saskatchewan	Metis and Non-Status Indian people of Saskatchewan	- Resource Centers with facilities to create curriculum materials for classes - work with Dumont Insitute curriculum programmers - Native Studies and Indian Education Classes	102	-	Native studies courses; Cross-Cultural Education courses; one Education elective which as a language emphasis; field-based throughout each of the first three years; orientation component in English and Math skills. - support services emphasizing the development of individual responsibility and community co-operative experience as members of a unique cultural group
Home Economics Teacher Education Program (HECTEP) 1980-1983	- to train qualified Home Economics teachers for Northern Saskatchewan	Federal Government Department of Manpower and Immigration, Local Employment Assistance Program (LEAP)	Selected northern residents	Modification of Home Economics curriculum in areas of personal money management, child care, nutrition, food preparation, clothing construction, textiles, interior design, housing and family life for northern students	9-HECTEP 3-NORTEP	-	HECTEP is a co-operative, study/work experience. Classes take place in La Ronge. First year training sessions develop basic home economics skills. The second year home economics skills are upgraded, and the students begin education classes. After completion of the second year, students transfer to NORTEP to complete teacher training. Home Economics courses must be completed either on the University of Saskatchewan campus or through off-campus classes.
Onion Lake Teacher Education Program Off-Campus (ITEP) 1980-1981	- to train local people as teachers - to implement ITEP program off-campus	Onion Lake Band through Department of Indian Affairs	People from Onion Lake	- concentration of Indian Education classes - some native oriented courses e.g., English History	10	-	- off campus program - internship outside of home community - in federal, provincial and band controlled schools - centers with center coordinators hired by local authorities - must meet College of Education course and credit point requirements

Table 10 (Continued)

Saskatchewan Native Teacher Training Programs

PROGRAM	OBJECTIVES	FUNDING	CLIENT GROUP	CURRICULUM CONSIDERATIONS	STUDENTS ON TRACK	GRADUATES**	UNIQUE CHARACTERISTICS
North Battleford Teacher Education Program - Off-Campus (ITEP) 1980-1983	- to train local people as teachers - to implement ITEP program off-campus	The North Battleford Bands through Department of Indian Affairs	People from the five North Battleford area reserves	- concentration of Indian Education classes - content of some courses Native oriented	11	-	- off campus program - internship outside of home community - in federal, provincial and band controlled schools - centers with center co-ordinators hired by local authorities - must meet College of Education course and credit point requirements
PeepeeKasis Teacher Training Program 1982-1983	to provide a teacher training program responsive to the concerns of the communities of Touchwood - File Hills area	Department of Indian Affairs (4 year commitment)	Members of Touchwood - File Hills	Training in how to deal positively with racism and how to become change agents - Indian Studies courses	30	-	Training program with off-campus training center - directed by committee at band level to respond to local needs - "their program" community development philosophy - working for independent communities - SIFC - consultants to band - deliver program - community support system built in
Saskatchewan Indian Federated College (SIFC) Bachelor of Education - ELM. (Indian Education) 1977- 1983	to provide a teacher training program designed to meet the cultural and linguistic needs of Indian children	DIA and provincial government	College programs are open to all students with priority given to Indian or Inuit ancestry	- 8 professional school subjects which deal with teaching school subjects to Indian children - Indian Studies courses	16	6 (B.Ed)	- students must complete three areas of specialization: A Reading and Language Arts and Indian Studies with a choice of one of: 1. Bilingual/Bicultural Education 2. Teaching English as a second language 3. Indian Guidance Counselling or a specialization of the student's choice

* Statistics on the James Smith program were unavailable. Therefore, this figure is low.
** Graduates differ in the length of program - all however havce fulfilled the requirements and have received Standard "A" Certification.

Undergraduate Courses (Indian and Northern Education Program)

Cultural Awareness for Native/Non-Native Educators	Teaching Processes in Indian, Metis & Inuit Education
EDIND 250.3 Indian & Metis Inuit Cross-cultural Ed.: An Intro. Survey.	355:3 A Cross-Cult. Approach to Teaching the Lang. Arts
EDIND 260.3 Contemporary Issues in Indian, Metis & Inuit Ed.: A Seminar Course	370.6 Cross-Cult. Comm. & Teaching Strategy Adaptation for Indian, Metis & Inuit children
350.3 Dynamics of Intercult. Relations in Indian, Metis & Inuit Ed. Institutions & Practices	ED 385.3 Kindergarten for Children of Indian Ancestry, Level One
360.3 Ed. for Students of Indian Ancestry in Urban Instit. and Practies	EDIND 395.3 Kindergarten for Children of Indian Ancestry, Level Two EDIND 365.6 Approaches to Attaining Oral Fluency in a Native Langauge, Level One EDIND 465.6 Approaches to Attaining Oral Fluency in a Native Language, Level Two
EDIND 380.3 Incorporating the Cult. Arts of Indian, Metis & Inuit People Into School Programs	EDIND 445.6 Indian & Metis Cultures in the School Curriculum EDIND 375.3 Teaching English as a Second Language/Second Dialect Level Two.

In planning stages to be implemented by September 1983.

EDIND 425.3 Teaching Indian, Metis & Inuit Students at a Secondary Level.

EDNID 435.3 Process and Programs for adult learners of Indian, Metis and Inuit Ancestry.

Indian and N.E.P. offers a series of seven undergraduate half-courses (3 credit hours) and four full-courses (6 credit hours) focussing on the methodologies of teaching Indian, Metis and Inuit students. The courses explore the adaptation of teaching approaches at the kindergarten, elementary, secondary and adult levels. Subject area concentrations are on teaching of English as a second language/dialect; teaching of a Native language and teaching the English language arts.

Graduate Courses

Cultural Awareness for Native/ Non-Native Educators

EDIND 800.3 History of Indian, Metis & Inuit Ed. in Central & Atlantic Can.

810.3 History of Indian, Metis & Inuit, Ed. in West & North. Can.

820.3 Admin. Systems in Indian and Northern Ed.

830.3 The Environment of the Schooling Process for Indian, Metis & Inuit Students in Northern Areas

840.3 The Environment of the Schooling Process for Indian, Metis & Inuit Students in Integrated & Urban Systems

850.3 Cross-Cult. Res. & Its Implications for Teaching Indian, Metis & Inuit Students

860.3 Cross-Cult. Education Within Circumpolar Countries

870.3 Cross-Cult. Educ. Within the Third World

897.6 Special Study - Indiv. Reading Class

Teaching Processes in Native, Metis & Inuit Education

EDIND 825.3 Role of the Admin. in Indian & Northern Educ.

8.55.3 Cross-Cult. Research Methodology

845.3 Cross-Cult. Comm. in Theory and Practice

865.3 Use of Media in Cross-Cult. Communication

875.3 Teaching English as a Second Language/Dialect, Advanced Level.

EDIND 990 Seminar on Cross-Cult. Education

992 Project

994 Thesis

996 Doctoral Dissertation

The Saskatchewan Indian Federated College is continuing to evolve new courses to complement their offerings in Native education. Four new courses have recently been approved: 1. Introduction to the Principles of Teaching English as a Second Language/Dialect to Indian Students; 2. The Acquisition of English as a Second Language Dialect by Indian Students and Its Evaluation; 3. Curriculum Development in English as a Second Language/ Dialect for Indian Students; and 4. Introduction to Research Issues and Needs Assessment in Teaching English as a Second Language/Dialect to Indian Students.[230] The College is currently looking for personnel to implement these courses in September 1983.

A second off-campus community-based teacher training centre is due to open with 15 students in the fall of 1983. The College will deliver its program to Beardy's reserve based on the Peepeekasis Teacher Training Program. Band officials have consulted with the Peepeekasis program community developers to share their ideas.[231]

A new two year certificate program for Guidance Counsellors is being developed. Training will be in family work and Indian career education. The graduates will be technicians with a fully credited university program transferrable to a B.A. or B.Ed. degree program.[232]

Gabriel Dumont Institute of Native Studies and applied Research is at this moment developing a grade four social studies curriculum to fit within the provincial guide. It focuses on all five units. It is activity oriented and utilizes the discovery and inquiry methods in keeping with the guide. The curriculum is designed so that it may be used completely or separate units may be individually used by a particular teacher.

The goal is to provide materials to foster an understanding of who the Metis and Non-Status people of Saskatchewan are. The curriculum materials are based on fifteen key understandings about Metis and Non-Status people. The Institute has already presented its concepts to the Department of Education, Curriculum Division, Instructional Resource Division and the Native Curriculum Review Committee with positive results. Review copies are expected to be ready for pilotting in September 1983.[233] The long-term goal is to have one set of materials for each elementary school.

In time, the Institute hopes to concentrate on grade twelve, eight, four and five. However, the intent is to build one year on the foundation of the last one produced. The ultimate objective is for the integration of Native content through the total school experience. One of the big hurdles has been to convince people that history is not the only area of the curriculum where the Metis belong.

At the present in co-operation with the Plains Regional Community College, an adult education program based on the same understanding base is being developed. It will be ready for use in Adult 5-10 upgrading in the fall of 1983.[234] All of the materials produced by the Institute are based in documentary evidence contained in the Metis Historical Collection. These archival resources are housed at the Institute and are the result of years of collecting pertinent material from the National Archives in Ottawa and various collections across Canada.

Saskatchewan Indian Cultural College has been the most consistent producer of Indian curriculum materials in the past decade. Initially, the college was equipped to collect materials, write curriculum, pilot, revise, print and distribute. Presently all are at a standstill and the College is involved only in selling existing materials.

The experience of ten years of production and travel in schools throughout the province convinced the former director that inservice sessions were essential to support the use of the materials but materials will only "gather dust" if they are not given legitimacy by the department.[235]

The Indian Languages Program has been in operation since 1972. It is at the end of a five year funding arrangement with the Department of Indian Affairs. As a result, funding is being discontinued for the curriculum development division as of June 1983. The provincial government has never provided funding for the program although the materials are used in joint schools by Native and non-Native students.[236]

In June 1981, a contract was let by the Northern Lights School Board for the development of a unit on the Metis people. The initial production was completed in June 1982. Presently, the unit called APIHTOWKOSAN is being pilotted in four Northern schools in Grades five to nine. It has been critically evaluated by the Department of Education and revisions have been made accordingly. The response from the co-operating schools has been positive to this point.[237] At this point no funds have been made available for the publication or implementation of the unit.

This is the third year of existence for many of the urban initiatives - community schools, Saskatoon Native Survival School, Native consultant positions etc. There are major evaluations being undertaken by the Department and the Boards are taking the opportunity for reassessment. Information is not available on all of the urban centres at this time. However, the activities of the Boards of Education for Saskatoon and Regina will be elaborated.

The goals set by the Saskatoon Board of Education were set out in 1979-80:

1. To provide the student of Native heritage with the educational background and skills to achieve success in Canadian society;

2. To instill in Native and non-Native students an accurate knowledge and respect for Native heritage.[238]

To fulfill these objectives the Board became involved in the Community school progrm but also began other programs as well. Native Heritage Rooms were established in two high schools to make Native students feel at home in the school and make the other students accept the presence of the students. A preliminary report indicates that the programs are favourably received and are making a positive impact in the collegiates.

A resource unit for Year IV on Indian People of Saskatchewan was developed and introduced in September 1980. The unit has been evaluated by teachers

and is currently under review by the Native Education Advisory Committee and the Social Studies Committee. During 1980-82, supplementary units at the grade 4 and 8 levels were available through the itinerant teacher. The demand was so great on the itinerant teacher time that requests to visit schools had to be turned down. Unfortunately, the itinerant teacher positions have been discontinued. A request for funds for continuation of the program in 1983 was turned down.[239]

At the secondary level a credit course in Native Studies was developed by the Native Heritage teachers and is currently being taught at Nutana and Bedford Road as an elective at the grade 11 level. Initially enrolment was low but it has steadily increased and it is anticipated that classes will be full in 1983-84.

A unit of Pre-contact America has also been developed for incorporation in the grade 9 Social Studies curriculum. This course was introduced in 1982-83 and will be reviewed by the Social Science Curriculum Committee. Native content has been included by individual teachers in other courses such as Social Studies 30 and Sociology in race relations.[240]

Two programs have been developed to aid in the academic success of Native students. The Whole Language Pilot Year 1 was initiated after a survey of language needs of Division I students pointed to significant language delay on school entry in almost half of the Native students. The Whole Language Program was aimed at the development of language in all students. The approach uses no basal readers and builds listening, speaking, reading and writing. The program was started in four schools and will be continued into year two and three as a result of initial positive results.

The Life Experience Class is designed for Native students who have reached Division II and lack academic and social skills to function successfully at an appropriate level. Twelve students are accommodated at one time. The program has worked from a discovery approach. The workbooks and such have been discarded and methods are being experimented with to build the students skills and self-concept to the point where they could be moved out to regular classes before they reach high school. There is no written curriculum and the teacher must develop materials based on the interest and academic needs of each of the students.

Two teacher equivalents have been available for helping Native students through such things as tutoring, resource rooms, a Cree language program, etc. The Cree language program will not be continued. Next year a major task force will be investigating the language needs of Native students throughout their school experiences. This is the result of a general consensus that "limited language development on school entry constitutes one major reason for failure of these students in school."[241]

The Regina Board of Education has developed some practices to meet the needs of Native and inner-city students. Staffing is done with regard to the interest, experience, sensitivity, positive attitude and flexibility to work in schools in which many children come from a minority group. In-service training is provided to give teachers an opportunity to learn and share skills and strategies in working with children of minority groups.

Instructional materials are screened for cultural bias. Native staff is sought. The Board co-operates with Native organizations. SUNTEP students are provided with classrooms in which to intern. Cultural activities are encouraged within schools. Administrative staff and teachers attend meetings with Native organizations and maintain personal contact with Native people in order to keep in touch with the feelings of the community.[242]

Presently, the Northern Education Branch, Department of Education has under development a Guidance Life Skills curriculum component for grades K-12. It is based on a needs assessment approach and will include coping skills and career education. It was developed in response to the fact that it was observed that children were being lost psychologically in grade 3 and physically by grades 6-7.[243] Many Native students are frustrated and angry about things which impinge upon their life but feel they have no control over. Beginning in kindergarten through exercises to develop the ability to express emotions and discover alternative behaviours it is hoped to alleviate some of the reasons for students to withdraw from school.

As well Forest Ecology and Environmental Awareness Materials are being prepared to begin in the lower grades in response to a lack of relevant materials in science programs.[244]

The functions of the former curriculum production unit of the Department of Northern Saskatchewan are in the process of being re-defined as the Department of Education takes over. The student magazines are still being produced but otherwise financial resources for reproduction and distribution have been cut.

The Department of Education currently has in production an Instructional Resource Kit at the Grade four level. The materials are presently being pilotted and members of the Native Curriculum Review Committee have been asked for comments on the Native and Northern content.

The Community Education Branch has encouraged curriculum development through various agencies e.g., Community Schools, Dumont Institute. As well some curriculum projects have been initiatied within the Branch. For example, a Native Writers Workshop with Maria Campbell was supported and it is hoped that an illustrated book of twenty-five short stories will be produced. Some photograph and filmstrips projects have been undertaken. However there are few products because the costs of production are high and at the moment materials must be contracted out to commercial production facilities bringing present projects to a standstill.[245]

Conclusions

Interviews with key participants in Native education, revealed some common concerns about the present state of curriculum development for Native education:

1. Native content has not been accepted as an integral part of the education of all Saskatchewan children, by the Department of Education.

2. Important as individual projects are, they represent only a small portion of what needs to be done.

3. Curriculum projects presently lack a complete developmental process from the initiation of the idea to the incorporation of the materials in classrooms in the province.

4. The financial resources are not available for Native people to actually produce their own materials.

5. The commitment to Native content has been made in a reaction to a crisis. No firm long-term commitment has been made by the Department of Education.

6. There is a serious lack of Native people in positions of authority where decisions are made. Few Native people are on school boards, or in supervisory positions. Those who serve are generally in advisory capacities.

7. There is still a serious lack of understanding in many schools. Prejudice and discrimination against Native students is reported. This occurs even with the lack of acceptance of Native teacher trainees in schools for internship.

8. Native studies in general has not been legitimized. Native programs still remain on the periphery of the educational establishment. Native educational institutions are not treated as equal partners by other educational institutions.

9. Curriculum development skills acquired by teachers in training cannot be put to use in schools. Generally there is no time to develop new resources and materials are not available to support known areas. Furthermore in many schools where individual Native teachers are hired, the sense of Nativeness is not accepted.

10. There is a lack of a comprehensive plan for the evolution of curriculum projects.

11. The present curriculum change process in the province works against the legitimization of Native content.

12. Curriculum materials at all levels in Saskatchewan still do not present the unique history, geography, economic and development of Northern Saskatchewan.

13. Native languages still have not been accepted as significant areas of study for Saskatchewan students.

14. Too often courses on Native people stress Native heritage and ignore contemporary life and issues.

15. Social class, race, prejudice, discrimination, and the basic differences in values as they affect everyday living are rarely addressed in the classrooms but are a critical reality for Native people.

16. Non-Native teachers are not adequately prepared to work with Native or Northern students.

17. Native students lack role models in many schools, in curriculum materials and particularly in career education.

18. Native students are not learning how to cope with non-Native society and consequently "tune out", when they don't see where they fit.

19. Materials are the easiest things to create or collect. There is a lack of program development within which to plug existing materials.

20. There is a lack of a real commitment to Northern Saskatchewan and Northern people.

21. There is a lack of understanding that Native oriented curriculum materials go beyond social studies. Relevant materials are as important in such subjects as home economics, science, guidance, health, physical education, music, art, economics, mathematics, literature, language arts, family life education, consumer education and law.

22. There is little recognition in most schools of the fact that many Native children come to the schools with little knowledge of English or the structure of the English language. English as a Second Language programs rarely if ever in urban centres include Native children.

23. Cross-cultural courses are not obligatory for all teachers in training even though the evidence points to the fact that most teachers will encounter Native and other cultural groups in their classroom at some time in their careers.

24. There is a lack of co-ordination and sharing between existing programs and of existing materials.

THE SCHOOL SYSTEM AND NATIVE STUDENTS

Throughout the history of the education of Native children in non-Native schools, a variety of initiatives have been enthusiastically pursued and countless interventions taken. Ultimately these actions have to be assessed and primarily they have been judged by the impact on student achievement. Changes in structures, control, service delivery, support services and innovative approaches within classrooms in the past decade have been dramatic. Such changes are always instituted on the assumption that such intervention will have a positive effect on student achievement. Statistics on such things as age-grade disparity, and dropouts are necessary to test how well the school system is at any particular time meeting the needs of Native students.

The Report to the Minister of Northern Saskatchewan on Education for the 1980's was able to report a great deal of progress during the previous decade; however, still over 70% of students did not complete high school, approximately 45-55% of the student population between Grade one and eight were 1-3 grades below the usual age/grade placement, and only 9% of the student population was enrolled in Division IV. (See Table 11 for comparison with 1973.)[246]

The disturbing statistics are not confined to Northern Saskatchewan schools. A recent study of inner city schools in Saskatoon and Regina found that an estimated 83% of Native students in inner-city schools who complete grade 8 do not complete grade 12.[247] This compares to 38.7% of non-Native students in the same schools[248] and 31% for the province as a whole.[249] Native people dropout more frequently than other students from all types of inner city schools. Almost half (48.5%) of all Native student drop out of regular high school programs. However, over half of Native students (53.3%) drop out of special education programs and almost

TABLE 11

Department of Northern Saskatchewan
Progress in Education 1973-1983

Factor	1973	1983
Dropout rate by Grade 12	90%	approx. 70%
Age-grade Deceleration	1-4 years (for 55-65% of school population)	1-3 years (for 45-55% of population)
% students enrolled in Division IV	3%	9%

two-thirds (63.3%) leave vocational programs.[250] There is an alarming 19.8 per cent drop out by Native students from elementary school in grade seven and eight.[251]

Significantly, the inner-city study showed that the early school leavers did not leave as a result of academic difficulties. However, they identified school related problems as major underlying factors in the leaving.[252] "For many Native students school experience consisted of dealing with racial prejudice and hostility from a seemingly uncaring school system."[253] School leavers had become alienated and dissatisfied with school.[254] The study showed that age/grade deceleration is a good predictor of early school leavers.[255]

As indicated for Northern students a significant number of Native students are age/grade decelerated. A recent study of rural schools has shown a similar pattern. Although the average age of Native students is similar. The average grade is over half a year behind non-Natives in the same schools.[256] It has been reported that in Saskatchewan 50% of all Native children are at least one year behind by grade two.[257] The same study found that over half of Regina Indian and Native students were at least one year behind their proper grade.[258]

The existing evidence on the current state of Native education points to the fact that the schools are obviously not meeting the needs of a large number of Native children. Many fail early, drop behind their non-Native confreres of a similar age, become alienated and drop out any time after 13 years of age. The Native child must be made to feel at home in the schools of Saskatchewan and be given the belief that he or she can succeed.

FUTURE DIRECTIONS

The past forty years have shown a number of initiatives in Native education. There has been a movement from a concentration on the provision of facilities to concern for teacher education to efforts to modify and adapt the curriculum to recognition of the concept of local control and initiatives. Presently, there are a number of structures in place and a number of agencies involved in Native education but there appears to be little co-ordination and a lack of policy to guide future developments.

The province has for the most part succeeded in providing modern educational facilities for Native children within its jurisdiction. Teacher training programs for Native people have emerged at a time when the need for Native role models in the professions is particularly crucial. The training of non-Native teachers with special courses in cross-cultural education although spear-headed by the provincial government has not been supported consistently in recent years. The local control emphasis has impacted on the educational landscape of Saskatchewan. Native educational institutions have developed from the reserve level through university. Local community initiatives have resulted in alternative types of schools co-existing within traditional systems. Unfortunately the same local control movement has resulted in the retreat of the provincial government and the Department of Indian Affairs from making policies and providing leadership in the production of curriculum materials which could educate the general population about Native people and create a climate of respect and understanding for the developments being made by the Native people themselves.

Native people have made great progress in organizing, and implementing programs and in educating themselves. However, at the same time, there is evidence that in the non-Native society, prejudice and discrimination against Native people still exists. A study in 1976, showed that of all prairie residents, Saskatchewan people were the least sympathetic to Indians and Indian issues.[259] Similarly, the prairie response generally was markedly less sympathetic than it was elsewhere in Canada to Indians and Indian issues.[260] When asked to describe the differences, if any, between Indians and non-Indians, one third of the prairie respondents mentioned what could be termed "personality deficiencies".[261] These faults primarily were laziness, lack of initiative, and lack of motivation.[262] One promising aspect of the study showed that levels of education had a significant impact on prairie residents' perceptions of Native peoples, their concerns and aspirations. In general, the impact of education was liberal in direction: relatively well-educated respondents were disproportionatley supportive of Indian concerns, and even more strikingly, appeared less likely to hold what would appear to be negative ethnic "stereotypes".[263] However, equally significant for this study was the revelation, that there was no evidence that there was a liberalization of sentiment among the young.[264]

The curriculum of Saskatchewan schools needs to reflect Saskatchewan society as it is. Native people are a fact of Saskatchewan life. They are increasingly becoming involved in all facets of it and in all geographic

areas. It is incumbent on educators in Saskatchewan to make Native children feel respected and at home in Saskatchewan. It is as critical that non-Native people of Saskatchewan be taught a fair and balanced view of their heritage on the North American continent. They should not be denied the rich history of the first thirty thousand years on this continent prior to the late arrival of their non-North American ancestors. Neither should they be limited to examining only the Western intellectual tradition when the North American tradition includes a very different philosophy, world-view and value base. Non-Native students should not be allowed to study the history of their race and come away feeling that "White is right". Such a conclusion has been unavoidable with the evidence of most history courses and texts. In a world where white people are a shrinking minority, non-Native students need to learn that history has many sides and many points of view. The ultimate goal must be to have Native people emerge in history, social studies, law, sociology, every subject area not as red objects, or passive observers but as critical actors on the Saskatchewan stage. For the first thirty thousand years, they were the only actors. There is a great deal of work to be done before the curriculum of Saskatchewan will reflect a truer reality for both Native and non-Native students but it is critical that the work be begun immediately.

Process

There are a number of realities which must be accepted as given in revision of the curriculum to include Native content:

1. The Process cannot be the same as for revisions in the past. Native people cannot be called on to "rubber stamp" curriculum production concluded without their input in the planning and creation stages.

2. The expertise is in the Native communities, and institutions. This reservoir must be tapped and utilized in any future additions of Native content.

3. Native educational institutions should be called upon to be equal partners in the process. If they are expected to provide expertise and material they should be contracted or reimbursed for their professional contribution.

4. Native membership should be automatic on any future curriculum committees or commissions.

5. Native people should be given positions in areas where decisions are made, not only in advisory capacities.

6. When decisions are made concerning the hiring of staff for curriculum revision, either teams should be considered including Native and non-Native participants or Native people should be consulted about appropriate personnel.

When such suggestions are posited, the issue is always raised as to why Native people are being given preferential treatment which other ethnic

groups don't get. Such concerns reflect the general lack of understanding of the Native people and their position in Canadian society. In the first place, people of Indian ancestry are not members of "one more ethnic group". The Indian cultures and Metis culture are indigenous to North America. If the language or cultural characteristics are lost, they are lost to the world, to human civilization for ever. They have no "home land" in the old country to which to return to "revitalize" their culture or find their roots. Their roots are here. Other ethnic groups chose to come to this country. They put themselves in the position of being immigrants or pioneers. They knew the hardships. The Indian and Metis people of this country are the only group who have been systematically denied their way of life, had their means of livelihood taken away, had their choice of a place to live restricted and undergone an intensive program of de-culturization. Their language, values and worldview have been attacked by generations of sincere cultural agents of a supposedly superior society. No other group in Canadian history has been subjugated in such a way.

Equal treatment only succeeds when everyone begins equally. The CCF government by 1952, realized that their philosophy of equal educational opportunity was too simplistic to face the challenges of Native education. Presently, the Native people are not treated equally in the Saskatchewan curriculum with the newcomers. At this point, extraordinary measures are required to redress this.

Content

With an appropriate process in place, curriculum can be created but within certain curricular guidelines which the Department of Education needs to establish before proceeding. The following are some such principles:

1. Native people must be presented fairly in all curriculum materials approved by the province, including textbooks, supplemental materials, etc.

2. Native-oriented materials must be an integral part of the core curriculum not a supplemental adjunct.

3. Native-oriented materials must be presented in all subjects.

4. Contemporary materials on Native people must complement heritage materials.

5. Materials must not project any of the stereotypes of Native people. It is no improvement to replace the "warlike Indians" with the "Noble Savages".

6. Native people must be presented as human beings with human societies, with good and bad characters, social classes, economic systems, educational practices, etc.

7. Activities in curriculum development must include materials which are geared towards the learning style of Native students. Research in this field is in its infancy but experience has shown that more activity oriented materials are needed; discussions should move from the concrete to the theoretical; hands-on experiences are needed; group work is preferred; co-operative rather than competitive exercises should be encouraged; learning should take place from the child's experience base.

8. Attention must be paid to the inclusion of accurate Northern materials.

9. Recognition must be given to the fact that skills can as easily be taught with Native content as with other content.

10. Curriculum adaptation at the centre level should be augmented by local curriculum materials designed by local Native people or teams of Native and non-Native individuals.

11. Recognition must be given in curriculum materials to the differences among Native people: North/South; traditional/transitional/acculturated; tribal groupings, legal groupings; geographical divisions - woodland, prairie; rural and urban.

GENERAL RECOMMENDATIONS

The preceding examination of Native education led to the following general recommendations.

1. It is recommended that a centralized body comprised of representatives of teachers, trustees, the Department of Education, labour, women, Native and the handicapped be formed to oversee curriculum development for the Province: 1. to set priorities; 2. to establish guidelines; 3. to screen employees; 4. to direct progress of specific projects; and 5. to assure pilotting, publication and distribution of products.

2. It is recommended that a mechanism be put in place whereby existing materials on Native people be located, catalogued, collected and utilized.

3. It is recommended that the Native Curriculum Review Committee continue with expanded authority.

4. It is recommended that inservice and orientation sessions with teachers accompany any new Native oriented materials.

5. It is recommended that the whole language area in relation to Native people be examined. How well are the schools meeting the needs of Native students who come to school with: 1. no English; 2. little English; 3. some English; 4. fluent English; 5. a mixture of English and a Native Language; and 6. non-standard English?

6. It is recommended that teachers be provided with material which will orient them to the sound system and structure of Native langauges and will aid them in dealing with problems children have in making the transition from one sound system to another.

7. It is recommended that questions of discrimination, prejudice and race relations be discussed and examined as early as grade eight by all Saskatchewan students.

8. It is recommended that Native Studies be offered as an elective in all Saskatchewan High Schools.

9. It is recommended that support be given for the continued development of Native language materials and the continued expansion of classes in Native languages in Saskatchewan schools.

10. It is recommended that particular attention be given to the Math and Science areas for the inclusion of Native-oriented materials.

11. It is recommended that all teachers in Saskatchewan be obliged to take at least one course in cross-cultural education during trainring.

12. It is recommended that teachers be given incentives to take special training in cross-cultural education.

13. It is recommended that teacher trainees spend part of their student teaching or internship with a successful teacher of Native children.

FOOTNOTES

1. One Sky Information Kit - Native People, Section X Item 2.
2. Gerry Morin, Northern Administrative District Demographic Overview, September 1981, p. 1.
3. ibid.
4. Department of Indian Affairs and Northern Development Register.
5. Nordat Management Systems Ltd., Indian and Metis/Non-Status Student Enrolment in Saskatchewan, unpub., p. 7.
6. ibid.
7. Department of Education, Rural Education: Options for the '80's. Regina, 1981, pp 13-16.
8. ibid., p.15
9. Nordat, op. cit., p. 8.
10. Ken Svenson, "Indian and Metis Issues in Saskatchewan to 2001" unpub. paper, December 1978, p. 6.
11. ibid., p. 6B
12. Jeremy Hull, Natives in a Class Society, Saskatoon: One Sky 1982, p. 6.
13. Ibid., p. 3
14. Saskatchewan Health, Saskatchewan Health for Children and Youth: Report of the Review of Child & Youth Health Services, November 1980, p. 87.
15. ibid.
16. ibid.
17. ibid.
18. ibid.
19. Morin, op. cit., p. 2.
20. Saskatchewan hospital, op. cit., p. 14.
21. Report to the Commissioner of Land Claims, Federation of Saskatchewan Indians, Indian Rights and Treaties, Reserve Division, January, 1974, p. 12.
22. Hull, op. cit., p. 23.
23. ibid., p. 28
24. ibid., p. 14
25. Morin, op. cit., p. 4
26. Hull, p. 27
27. ibid.
28. ibid., p. 28
29. Indian Conditions: A Survey, Department of Indian Affairs and Northern Development, Ottawa, 1980, p. 59.
30. Hull, p. 29
31. ibid.
32. ibid., p. 21
33. ibid.
34. "Socio-Cultural Profile of Saskatchewan Indians and Reserves." Saskatchewan Indian Cultural College, 1975.
35. Hull, p. 21.
36. D. Bruce Sealey, "Education of the Manitoba Metis: An Historical Sketch". (Unpublished paper, n.d), p. 20.
37. Memorandum to Hon. J. W. Estey from J. H. McKechnie, Deputy Minister, October 20, 1938 (Regina: Saskatchewan Archives Board. Department of Education Files).

38. Memorandum to Dr. McKechnie from Dr. Stillwell re: "Education of the Half-Breed Children in Saskatchewan", October 12, 1938, (Regina: Saskatchewan Archives Board, Department of Education Files).
39. Memorandum to McKechnie from McNeeley, October 25, 1938 (Regina: Saskatchewan Archives Board, Department of Education Files).
40. Memorandum to R. C. Moir, Inspector of Schools, Govan, Saskatchewan from N.L. Reid, Director of School District Organization, October 28, 1939, p. 1 (Regina: Saskatchewan Archives Board, Department of Education Files).
41. Memorandum to R. C. Moir from N. L. Reid, November 22, 1939, p. 1 (Regina: Saskatchewan Archives Board, Department of Education Files).
42. Memorandum to Hon. J. W. Estey, Minister of Education from McKechnie, March 28, 1941 (Regina: Saskatchewan Archives Board, Department of Education Files).
43. McKechnie, report on visit to St. Vital R.C.S.S.D. #3, Battleford, May 2, 1941, p. 1 (Regina: Saskatchewan Archives Board, Department of Education Files).
44. ibid., p. 2
45. ibid.
46. To Hon. J. W. Estey from Hon. Ivan Schultz, Manitoba Minister of Education, June 2, 1941 (Regina: Saskatchewan Archives Board, Department of Education Files).
47. ibid.
48. To Hon. Ivan Schultz, from G. J. Matte, Commissioner of Northern Areas, June 19, 1941, p. 3 (Regina: Saskatchewan Archives Board, Department of Education Files).
49. ibid.
50. To McKechnie from C. K. Rogers, Acting Superintendent of Education, Manitoba, March 11, 1942 (Regina: Saskatchewan Archives Board, Department of Education Files).
51. To McKechnie from Dr. F. McNally, Alberta Deputy Minister of Education, March 11, 1942 (Regina: Saskatchewan Archives Board, Department of Education Files).
52. Ibid.
53. To Dr. McKechnie from J. R. Martin, Superintendent of Schools, October 28, 1941, (Regina: Saskatchewan Archives Board, Department of Education Files).
54. Ibid.
55. "Condition of Indian Half-Breeds Appalling Says Magistrate Potter", Yorkton Enterprise, August 13, 1942, p. 1.
56. Ibid.
57. To all superintendents from J. H. McKechnie, April, 16, 1942 (Regina: Saskatchewan Archives Baord, Department of Education Files).
60. ibid.
61. S.M. Lipset, Agrarian Socialism (Berkeley: University of California, 1971), p. 167.
62. "Progress: A Survey of Saskatchewan Government Activity", (Regina: Bureau of Publications, 1955) p. 61.
63. Rev. G. Laviolette, OMI, "Education of the Metis in Saskatchewan" Address given at Lebret Indian School, July 9, 1946, p. 8 (Regina: Provincial Legislative Library).
64. ibid.

65. "The Metis - Their Rehabilitation Through Education", Saskatchewan News, vol. 3, no. 11 (December 15, 1947), p. 2.
66. ibid.
67. Government of Saskatchewan, Annual Report of Department of Social Welfare for the Fiscal Year of 1945-46. (Regina: Thos. H. McConica, King's Printer, 1946) p. 46.
68. C.H. Piercy, "Survey of Educational Facilities in Northern Saskatchewan" Regina" Department of Education 1944 (Regina: Saskatchewan Archives Board, Government Publications ED6).
69. Wm. D. Knill and Arthur K. Davis, "Provincial Education in Northern Saskatchewan": Progress and Bog-Down, 1944-1962" in A Northern Dilemma: Reference Papers, ed. A. K. Davis, vol. 1, (Bellingham, Wash: Western Washington State College, 1967) p. 196.
70. "Some Notes for Northern Teachers and School Committees" (Regina: Department of Education, 1956) p. 1.
71. Saskatchewan, Department of Education, Annual Report, 1947-48, p. 30.
72. Saskatchewan, Department of Education, Annual Report, 1946-47, p. 36.
73. "The Metis - Their Rehabilitation...". op. cit., p. 3.
74. Saskatchewan, Department of Social Welfare, Annual Report, 1947-48, p. 53.
75. "Everyone in the North Knows Harry!" The Sasktchewan Bulletin, vol. 34, no. 5 (September, 1958) p. 16.
76. "Brief Outline of Educational Requirements of Treaty Indians of Northern Saskatchewan", (Excerpt of Report of M. F. Norris, November 12, 1948) p. 3 (Regina: Saskatchewan Archives Board - T. C. Douglas Papers).
77. "Regina Aids Citizenship for Indians", Christian Science Monitor, March 26, 1946.
78. "Everybody..." op. cit., p. 16.
79. Minutes, Conference re: Northern Social and Economic Problems, Valley Centre, November 27-28, 1954, pp 4-5.
80. ibid.
81. ibid.
82. V.F. Valentine, "Some Problems of the Metis of Northern Saskatchewan", Canadian Journal of Economics and Political Science, vol. 20, 1954, p. 90.
83. Vernon C. Seil, "Action and Reaction: An Overview of Provincial Policies and Programs in Northern Saskatchewan" Northern Dilemma: Reference Papers, ed. Arthur K. Davis (Bellingham, Washington: Western Washington State College, 1967) pp 55-56.
84. Knill and Davis, pp 212-218.
85. ibid., p. 222.
86. Murray Dobbin, The One and a Half Men (Vancouver: New Star Books, 1981) p. 166.
87. Knill and Davis, p. 203.
88. ibid.
89. ibid, p. 209.
90. ibid.
91. Seil, op. cit., p.55.
92. Minutes, meeting of Northern Advisory Committee, November 29, 1955, p. 2 Regina: Saskatchewan Archives Board, T. C. Douglas Papers.

93. V.J. Valentine, "A Social Anthropological Study of the Metis Population of North Western Saskatchewan". A Preliminary Report, p. 15 (Regina: Legislative Library).
94. Valentine, op. cit., 1954, p. 94.
95. Bernard and Wilma J. Hill, "The Buffalo Narrows Project" Regional Services Branch, Department of Social Welfare and Rehabilitation, Province of Saskatchewan, October 1, 1958, p. 12 (Regina: Legislative Library).
96. L. G. Marshall, "The Development of Education in Northern Saskatchewan", Saskatoon: University of Saskatchewan, 1966, p. 176.
97. Seil, op. cit., p. 56.
98. Helen Buckley, J. E. M. Kew, and John B. Hawley, eds. The Indians and Metis of Northern Saskatchewan (Saskatoon: Centre for Community Studies, 1963) foreword.
99. Knill and Davis, pp 182-298.
100. Government of Saskatchewan Submission, Canada Joint Committee of the House of Commons on Indian Affairs, Minutes of Proceedings and Evidence No. 12, June 16-17, 1960, Third Session, Twenty-fourth Parliament 1960, pp 1027-1072.
101. Knill and Davis, op. cit., p. 238.
102. ibid.
103. ibid.
104. ibid., p. 239
105. ibid., p. 227
106. ibid., p. 233
107. Buckley, et al, p. 91.
108. Knill and Davis, p. 230.
109. Buckley et al, p. 91.
110. Knill and Davis, p. 238.
111. ibid., p. 239
112. ibid., p. 243
113. ibid.
114. ibid.
115. ibid., p. 247
116. ibid.
117. ibid., p. 248
118. ibid., pp 285-286
119. Buckley et al, op. cit., pp 91-92.
120. Canada, op. cit., p. 1030.
121. ibid., pp 1032-1072
122. ibid., p. 1032
123. K.C. Hendsbee, letter to President Spinks, Presidential Papers, Series IV, B-100. Ed. Coll. - Indian and Metis, Education (1960-67), December 6, 1960.
124. ibid.
125. Annual Report, University of Saskatchewan for the Year Ending June, 1962. (Saskatoon: President's Report, University of Saskatchewan, University Archives) p. 2.
126. Saskatchewan, Annual Report, Department of Education, 1961-62, p. 53.
127. Saskatchewan, Annual Report, Department of Education, 1960-61, p. 52.
128. Saskatchewan, Annual Report, Department of Education, 1961-62, p. 53.
129. Historical Background Pamphlet, Indian and Northern Education Program n.d. p. 1.

130. Saskatchewan, Annual Report, Department of Education, 1962-63, p. 55.
131. Historical... op. cit.
132. Buckley et al op. cit., p. 91.
133. ibid.
134. ibid., p. 93
135. Presentation by the IODE to Province of Saskatchewan Department of Education, June 26, 1963. (University of Saskatchewan University Archives: Presidential Papers, Section IV, B-100).
136. Saskatchewan, Department of Education, 1962-63, p. 56.
137. "Second Schools in the Forest Conference", Prince Albert, Saskatchewan. 138. Minutes of Meeting of Committee on Indian and Northern Education, December 9, 1964, p. 2.
139. Saskatchewan Department of Education, 1963-64, p. 48.
140. ibid.
141. Saskatchewan, Annual Report, Department of Education 1964-65, p. 20.
142. Dr. J. W. T. Spinks to R. F. Davies, Chief of the Education Division, Indian Affairs, 18 September 1963, p. 2.
143. ibid.
144. Historical Background op. cit. p. 1.
145. Minutes, op. cit. p. 1.
146. L. G. Marshall, "The Development of Education in Northern Saskatchewan", Saskatoon: University of Saskatchewan, 1966 M.Ed. thesis, p. 159.
147. Saskatchewan, Annual Report, Department of Education, 1964-65, p. 55.
148. Saskatchewan, Annual Report, Department of Education, 1965-66, p. 56.
149. Statutes of SAskatchewan, 1965, c. 48, s-3.
150. Historical, op. cit., p. 1.
151. Northern Indian and Metis Vocational Program, information pamphlet, mimeord, n.d. p. 1.
152. Saskatchewan, Annual Report, Department of Education, 1969-70, p. 24.
153. ibid.
154. ibid., p. 26
155. Woodrow S. Lloyd, What Society May Properly Expect of the School, (Ottawa: Canadian Teachers Federation, 1972), p. 29.
156. ibid., p. 30
157. Saskatchewan, Annual Report, Department of Education, 1971-72, p. 11.
158. ibid., p. 12
159. ibid.
160. ibid., p. 13
161. ibid., p. 12
162. ibid.
163. Saskatchewan, Annual Report, Department of Education, 1973-74, p. 19.
164. Saskatchewan, Annual Report, Department of Education, 1972-73, p. 14.
165. Saskatchewan, Annual Report, Department of Education, 1973-74, p. 25.
166. Saskatchewan, Annual Report, Department of Education, 1973-74, p. 19.
167. Saskatchewan, Annual Report, Department of Education, 1970-71, p. 42.
168. Saskatchewan, Annual Report, Department of Education, 1977-78, p. 9.
169. Saskatchewan, Annual Report, Department of Northern Saskatchewan, 1972-73, p. 5.
170. ibid., p. 6.
171. Saskatchewan, Annual Report, Department of Northern Saskatchewan, 1973-74, p. 26.

172. Saskatchewan, Annual Report, Department of Northern Saskatchewan, 1975-76, p. 28.
173. ibid.
174. Saskatchewan, Annual Report, Department of Northern Saskatchewan, 1974-75, p. 39.
175. ibid.
176. ibid.
177. Saskatchewan, Annual Report, Department of Northern Saskatchewan, 1976-77, p. 9.
178. ibid.
179. Saskatchewan, Annual Report, Department of Northern Saskatchewan, 1977-78, p. 28.
180. ibid.
181. Saskatchewan, Annual Report, Department of Northern Saskatchewan, 1978-79, p. 22.
182. Saskatchewan, Annual Report, Department of Northern Saskatchewan, 1979-80, p. 9.
183. Saskatchewan, Annual Report, Department of Northern Saskatchewan, 1975-76, p. 28.
184. Saskatchewan, Annual Report, Department of Northern Saskatchewan, 1976-77, p. 9.
185. Saskatchewan, Annual Report, Department of Northern Saskatchewan, 1977-78, p. 1.
186. Saskatchewan, Annual Report, Department of Northern Saskatchewan, 1978-79, p. 22.
187. Saskatchewan, Annual Report, Department of Northern Saskatchewan, 1973-80.
188. Jeremy Hull, "Education on Reserves Choices Facing Indian People", unpub. paper, p. 8.
189. Cecil King, first Director of the Indian Teacher Education Program, in conversation, April 20, 1983.
190. "Joint Socioeconomic Comparison Study", FSI and Department of Indian Affairs, 1975.
191.
192. R. Regnier and P. Legg, Our Children Are Waiting, Saskatchewan Indian Cultural College, 1977.
193. General Calendar, Saskatchewan Indian Federated College, 1982-83, p. 6.
194. ibid, p. 23
195. Thelma Sharp Cooke, "Between the Old and the New Ways" (University of British Columbia, Faculty of Education, 1983) p. 11.
196. ibid.
197. ibid., p. 12
198. Master Plan for Curriculum Development, (Saskatoon: Saskatchewan Indian Cultural College, n.d.), p. 50.
199. ibid., p. 48.
200. ibid., p. 32.
201. ibid., p. 41-44.
202. Saskatchewan Urban Native Teacher Education Program, Pamphlet, p. 1.
203. ibid.
204. Ida McLeod, Summary Report: Development of the Saskatchewan Indian Program, to July 1981, unpub. paper, p. 1.
205. ibid.

206. ibid., p. 2
207. ibid.
208. ibid.
209. ibid., p. 13
210. ibid., p. 10
211. Jerome Alvin Hammersmith, The Indian in Saskatchewan Elementary School Social Studies Textbooks: A Content Analysis, M.Ed. Thesis Saskatoon: University of Saskatchewan, 1971. pp 83-89.
212. Saskatchewan Human Rights Commission, Prejudice in Social Studies Textbooks. (Saskatoon: Saskatchewan Human Rights Commission, 1974) p. 18.
213. Adrian Gibbons, Community Education Branch, in conversation, March 30, 1983.
214. Saskatchewan Urban Native Teacher Education Program (SUNTEP), pamphlet, p. 1.
215. Brian Aubichon, Saskatoon SUNTEP Centre Co-ordinator, in conversation, April 5, 1983.
216. Saskatchewan, Annual Report, Department of Education, 1980-81, p. 7.
217. Saskatchewan, Annual Report, Department of Education, 1979-80, p. 9.
218. Saskatchewan, Annual Report, Department of Education, 1980-81, p. 7.
219. ibid.
220. Native Curriculum Review Committee document, May 1982, terms of reference, p. 1.
221. Home Economics Teacher Education Program, HECTEP Information Manual, p. 1.
222. Saskatchewan, Annual Report, Department of Northern Saskatchewan, 1979-80, p. 9.
223. A Report to the Minister of Northern Saskatchewan on Education for the 1980's. Task Force II, January 1981, p. 3.
224. ibid., p. 2
225. ibid., p. 1
226. Temporary Constitution of Native Education Cuoncil, 1980, p. 1.
227. Donna Sanderson, "Hi, We're NICE!", n.d., pp 1-2.
228. John Dorion, in conversation, April 22, 1983.
229. Del Koenig, Chairman Indian and Northern Education Program, in conversation, April 4, 1983.
230. Roxanna Glass, English as a Second Language Co-ordinator, Saskatchewan Indian Federated College, March 31, 1982 in conversation.
231. Glend Sims, Teacher Training Co-ordinator, Saskatchewan Indian Federated College, in conversation, April 15, 1983.
232. ibid.
233. Lyle Mueller, in conversation, March 31, 1983.
234. ibid.
235. Gail Bear, Indian Education Commission, April 4, 1983.
236. Barbara McLeod, program developer, Indian Language Program, April 8, 1983 in conversation.
237. John Dorion, Curriculum developer, in conversation, April 22, 1983.
238. Isla Dafoe, Review of Native Education program 1980-83, p. 1.
239. Joe Gallagher, in conversation, April 25, 1983.
240. Dafoe, op. cit., p. 3.
241. ibid., p. 4

242. M. Popp, "Initiatives for Meeting the Needs of Students of Inner-City Schools," Regina: Board of Education, April 20, 1983. p. 2.
243. Fran Towse de Visser, Co-ordinator of Counselling Services, in conversation, April 10, 1983.
244. Lois Dalby, in conversation, April 10, 1983.
245. Adrian Gibbons, in conversation, March 30, 1983.
246. Report to the Minister of Northern SAskatchewan on Education for the 1980's, op. cit., pp 7-9.
247. "Inner City Dropout Study", Community Education Branch, February, 1983, p. 2.
248. ibid.
249. B. Randhawa, Saskatchewan Dropout Study, publication pending, p. 53.
250. "Inner...", op. cit., p. iii.
251. ibid. 252.
252. ibid., p. 3
253. ibid., p. 16
254. ibid., p. 3
255. ibid., p. 5
256. Rural Schools Reporting More than Five Percent Native Enrolment, unpub. document.
257. G.D.E. Consultants, Regina Native Student Classification Project, n.d., p. 5.
258. ibid., p. 4
259. Roger Gibbons and J. Rick Poating, Contemporary Prairie Perceptions of Canada's Native People, paper presented to the Ninth Annual Western Canadian Studies Conference, Calgary, Alberta, February 18, 1977, p. 15.
260. ibid, p. 14
261. ibid. p. 5
262. ibid.
263. ibid., p. 23
264. ibid., p. 26

APPENDIX A

CHRONOLOGICAL HISTORY OF KEY EVENTS IN NATIVE EDUCATION

CHRONOLOGICAL HISTORY OF KEY EVENTS IN NATIVE EDUCATION

The following is a chronology which indicates key events in the history of Native education.

1910 - Metis and Non-Status Indian children excluded from federally funded schools.

1938 - attention of provincial officials to the fact that there are approximately 3,500 Native children in Saskatchewan largely unschooled.

- provincial officials believed schooling of Native children a federal responsibility.

1939 - N. Reid reported on lack of educational facilities in Northern Saskatchewan.

1941 - first provincial grant to a school district for the schooling of Metis children for, in the words of the provincial official responsible, "temporary relief to the symptom of this problem of economic maladjustment."

- question raised as to most appropriate curriculum for Native children - regular or vocational with modified academic.

- parental and board opposition to the attendance of Metis children in local schools.

1942 - survey of Metis children.

- grants to schools initiated - $2.00 per child per month.

1944 - election of the CCF government which took responsibility for Metis education.

- introduction of the philosophy of equal educational opportunity.

1944-54 - time of expansion of facilities and services to Native population.

- in Southern Saskatchewan, schools built by Department of Social Welfare, in Metis communities.

- in the North as a result of the Piercy Report the provincial government took responsibility for organizing, financing, maintaining, staffing and supervising Northern schools.

- the schooling was based on the idea that the lives of the Metis could be made "better" - more useful, happier, better integrated into the "mainstream" society.

- assumption that Metis children lacked culture, proper society and economy.

- schools aimed at "civilizing" the whole family.

- teachers - moral uplifters and social development agents.

- desire of provincial government to control Indian education in the province as well as Metis education.

- by 1954, material success - virtually all children in school, schools built, teachers and teacherages provided.

- however, by 1954 - realization that other factors were at work - inequalities rather than increased equality became apparent.

  - Northern educational investments fell behind the South.

  - discontinuity between Northern Native and Northern non-Native communities - in Native communities - higher pupil-teacher ratios, more language and cultural difficulties, high lower grade population; age/grade displacement, early school leaving.

  - academic success of Northern students called into question.

- question raised "Education for What?" - loss of traditional skills; not sufficient education to get non-traditional jobs in the North or to migrate to the South.

- no high schools had been built in the North.

1955 - acceptance by provincial government officials of the importance of starting any education from a knowledge of the culture of the people.

- beginning of cultural awareness training for members of Northern Saskatchewan work force, in particular for Department of Natural Resources.

1960 - damning studies of Native education in Saskatchewan.

- education provided labelled "Schooling for Failure."

- horrifying statistics.

  - two-thirds of all students in the North - one or more grades behind where they should be.

  - one-quarter of all Northern students were in grade one; two-thirds of all Northern students were in grades one to four.

  - school leaving occurred at the grade five level.

- failure rate in grade one in 1960 was 49 per cent in Northern schools.

- the overall failure rate was 30 per cent for these schools.

- teachers in native schools were found to have low academic credentials; were Southern oriented and not trained to work with Northern children's cultural experience.

- the provincial government proposed: 1. integration; 2. remedial programs to supplement the child's experience; 3. relevant curriculum; and 4. special training for teachers.

1960's - co-ordinated efforts

1961 - co-operation of the provincial government, the federal Indian Affairs Branch and the University of Saskatchewan for the creation of a summer course entitled "The School Program in Indian and Metis Communities."

- the class placed special emphasis on the basic cultural patterns of the Indian and Metis and was aimed at providing teachers with better insight into the cultural background of their students.

1961-62 - beginning of era when federal and provincial superintendents interviewed and employed students from the Teachers' Colleges and College of Education for the next term - these teacher trainees were then required to practice teach in Northern or federal schools - the practice teaching served as a prerequisite for the next year's summer course, "The School Program in Indian and Metis Communities," in the fall, orientation courses and then inservice workshops were all geared towards increasing the teacher's understanding of the child, his/her home and community.

1963 - implementation of another summer course primarily for Northern teachers on curriculum adaptation.

- another study documenting "the general inadequacy of the present program" in Native education in Saskatchewan.

- Northern Education Committee and representatives of the Independent Order of the Daughters of the Empire (IODE) made recommendations to the Minister of Education for the improvement of Northern education.

- Superintendent of Schools for Northern Areas appointed to supervise classrooms, inservice recruitment and placement; an assistant superintendent charged with classroom supervision and Northern student counselling.

- Textbook and Curriculum Committee established under the chairmanship of Dr. L. M. Ready of the Curriculum Branch "to study the application and adaptation of provincial courses of study to Northern areas.

- approval given for central Northern school board to be composed of Native representatives from different communities to advise and assist in overall education program.

1964 - creation of the Indian and Northern Curriculum Resource Centre at University of Saskatchewan to provide basic library on all facets of Native life, audio-visual materials, reproduction facilities, and resource personnel to assist teachers in the field in curriculum research, adaptation and creation.

- organization of the Society for Indian and Northern Education (SINE) to form a network of people in the field and publish a journal on Native education "The Northern."

1965 - change of Education Act creating the Northern School Board consisting of three Metis residents of the North, three civil servants and two observer-members all appointed by the Minister.

- vocational programs were also established during the sixties.

1969 - establishment of the Federation of Saskatchewan Indians (F.S.I.) Education Task Force to investigate Indian education in Saskatchewan.

1970's - diffusion of efforts.

1971 - Department of Education hired Native education program consultant to provide liaison with all those in province involved in the education of children of Native ancestry.

- Advisory Committee on the Education of Children of Native Ancestry (formerly the Textbook and Curriculum Committee) continued to meet in the early 1970's. The committee co-operated with the Federation of Saskatchewan Indians (F.S.I.), Saskatchewan Metis Association, the Department of Indian Affairs (D.I.A.), and Saskatchewan Teachers' Federation (S.T.F.) in initiating a number of special projects in schools in the province with large Native enrolment.

- Master's thesis studying evidence of prejudice in social studies textbooks concluded that the textbooks analyzed would not contribute positively to helping Indian and non-Indian elementary school students in Saskatchewan know and understand the Indian dimension of Canadian history and culture.

- an Indian Languages Program established - pilot projects teaching Cree as a second language set up.

1972 - Indian Control of Indian Education position paper issued by the National Indian Brotherhood.

- creation of the Saskatchewan Indian Cultural College.

- Local initiatives Project on Curriculum Development from a Native Perspective begun through the Indian and Northern Education Program - Native produced curriculum materials devised and published.

- development of an Industrial Arts curriculum adapted to the needs of Northern students.

- supplementary unit for grade 8 social studies course on Indian history and culture.

1973 - Indian Teacher Education Program (ITEP) implementation at the University of Saskatchewan - the first teacher training program in Saskatchewan for Native people - first adaptation of the content of university courses to meet the needs of Native students.

- after September 1972, functions of the Department of Education in the North were transferred to the Department of Northern Saskatchewan (D.N.S.).

- Northern schools followed the provincial curriculum however, the Academic Education Branch, D.N.S. was empowered to make changes to existing courses at all grade levels to meet the needs of Northern students - teachers, the board, consultants and the branch worked together on curriculum development - the initiative could come from any of the participants.

1974 - two major projects launched in Northern Saskatchewan - a Cree language project and ethnohistory research program to compile a general history of the Native people of Northern Saskatchewan.

- instructional services consultant employed by D.N.S. to design and produce learning materials appropriate for Northern students.

- innovative grants instituted by D.N.S. to encourage individual schools to develop approaches to meet the particular needs of the community children.

- increasing number of schools on Indian reserves being taken over by local bands.

- Saskatchewan Human Rights Commission study showing that Indians were treated unfavourably in Saskatchewan Social Studies text-books, characterized as "savage, hostile and warlike."

- government appointees to the Northern School Board were replaced by Northern appointees.

1975 - research by F.S.I. showed by grade two, 50 per cent of Indian students had failed at least once; 93 per cent of Indian students dropped out by grade 12; Indian students were generally one to three grades behind non-Indian students of the same age in math and reading skills; Indian students in integrated schools remained socially segregated.

1976 - establishment of the Northern Teacher Education Program (NORTEP).

- Northern School Board became an elected board with nine members representing different Northern regions.

- Division III Social Studies Course on the people of Northern Saskatchewan offered in five communities - "mini-course" developed for Division I and mini-course for Division II in production.

- initiation of the Saskatchewan Indian Community College in Saskatoon.

- creation of the Saskatchewan Indian Federated College at the Univeristy of Regina - offered Bachelor of Arts in Indian Studies.

- Northern Teacher Aide Training Program in Northern Saskatchewan.

- Native Education Committee established in Regina to assess needs and recommend programs.

Late 1970's

- Bachelor degrees offered in Indian Art, Indian Social Work, Indian Education, and Indian Management and Administration; Bachelor of Education (Indian Education) offered through the Saskatchewan Indian Federated College.

- F.S.I. report showing the rapid growth of Native school enrolments but the gross inadequacy of reserve school facilities.

- organization of the Prince Albert District Teacher Training Program through the University of Regina - first community based teacher training.

- Saskatchewan Indian Cultural College researched, produced, published and pilotted a variety of materials on Indian history, culture and contemporary life - resource people from the College toured schools offering culture days - 1979-80 school year - 93 school visits.

- Saskatoon City Community Liaison Committee to investigate the conditions of Native people in the city - task force on education.

- Citizens Advisory Council of Saskatoon Board of Education concerned itself with the situatuion of Native students in the Saskatoon Public School System.

1980's - New Directions

- creation of the Gabriel Dumont Institute of Native Studies and Applied Research - an educational institution controlled by the Metis and Non-Status people of Saskatchewan.

- beginning of Saskatchewan Urban Native Teacher Education Program (SUNTEP), a program of the Dumont Institute aimed at the needs of urban Native people.

- Saskatoon Native Survival School started as an alternate school of Saskatoon Separate School Board.

- curriculum placed heavy emphasis on Native culture and values.

- re-emergence of the Department of Education as an initiator of programs for Native people - Community Education Branch created with mandate to make urban schools more instrumental in combatting problems of the urban poor.

- community schools designated and developed with new emphasis.

- Curriculum Development Branch within the Policy, Planning and Special Projects Division of the Department of Education established to co-ordinate and prepare resource materials on Native studies and languages in co-operation with Saskatchewan's Indian and Native organizations.

- HECTEP - Home Economics Teacher Education Program established to provide qualified home economics teachers for Northern Saskatchewan schools.

- Task Force on Northern Education set up by Minister of Northern Saskatchewan - reported successes of past decade but concluded progress scattered - student absenteeism, dropout, academic deceleration so high still call into account very nature of education in North.

- Native Curriculum Review Committee establshed by Department of Education to recommend principles for curriculum development for Native students, to facilitate development, production and implementation of Native oriented curriculum, and assist in co-ordination of activities among Department of Education and other agencies involved in development of Native curriculum.

- organization of the Indian and Native Education Council, a special subject council of the S.T.F. - annual conference AWSIS to facilitate and support teachers and others in providing quality education for all Native students.

- unit on Metis people developed for Northern Lights School District #113 (formed in 1979 from Northern School Board).

APPENDIX B

SAMPLE OF NATIVE CURRICULUM MATERIALS DEVELOPED, 1961-1983

SAMPLE OF NATIVE CURRICULUM MATERIALS DEVELOPED, 1961-1983

1961 - Classroom Strategies for Indian and Metis Classrooms - Summer School Project, S357.

1964 - Language Arts Wall Charts - Department of Education - Social Studies Program - Appendix in Division II Curriculum Guide

1970 - Kindergarten Program

1971 - Industrial Arts Program for Northern Areas; unit on Indian History and Culture supplement to Grade 8 Social Studies.

1972 - Division II & III - Social Studies; Division IV English inclusion of materials relevant to Native people
- Early Childhood Readiness Program for Northern Areas.
- Foods and Nutrition Course in Home Economic relevant to Northern Areas living.

1973 - Cultural College Materials
Legends - Cree; Assiniboine; Cree Vol. I; Cree Vol II; John Goes Hunting
Indian Family, Grade 1
- Readiness Program - developed by Northern teachers
- Cree Language Pilot Project

1974 - Division I, II, III, IV language arts, social studies and English - selective listings of Native education reference material
- Division III sewing and crafts course in Home Economics relevant to Northern living areas
Cultural College Materials
  - The World of Wetiko - Tales from the Woodland Cree
  - Saskatchewan Indian Cultural Calendar
  - Grade 2 outline - Learning About the Indian Reserve
- "Northern Style" student Magazine
- Monthly Cree/English calendars
- slide and filmstrip presentations
- maps
- photographs
- posters
- transparencies

1975 - Division III (Grade IX) Social Studies Course - ethnohistorical research historical background of the people of Northern Saskatchewan.
- accompanying materials - 5 slide sets; black and white enlargements of slides; 3 wall maps; series of wall charts depicting cultures; series of wall posters illustrating fur trade; 2 books

Language Development materials
- 3 sets of slides
- a series of wall study prints e.g. canvassing
  A Canoe
- 15 books written by children
- 4 issues "Northern Style"
- 5 slide sets on Indian artists
- calendars in three languages featuring children's work
  Water Ecology science kit
- materials

Natural History Kit
Cultural College Materials
- Life in a Northern Reserve - Patuanak
- Life in a Southern Reserve - John Smith
- outline Grade 3 The Urban Indian Family learning about cities
- outline for Grade 4 Saskatchewan Our Province: Story of Saskatchewan Indian People - Nehijawak, Saulteaux, Dene (Chipewyan) Assiniboine, Dakota (Sioux)
- A Winter Festival at Portage LaLoche
- A Saskatchewan Indian Celebration "The PowWow"
- "Ceremonial Dances of the Plains Cree"
- Treaty Six research
- video cassette - "The Treaty Indian"
- Saulteaux legends - "Nanabush and the Ducks"; "Nanabush and the Geese"; "Nanabush and the Skunk"; "Nanabush and Creation"; "Nanabush and the Muskrat"
- Saskatchewan Indian Games
- The Dene Arts and Crafts
- The Dene Language Book
- The Dene Readers

1976 - Materials to accompany Grade 9 Social Studies for Northern Saskatchewan
- photo prints
- six silk screen posters
- one slide set
- two simulation games
- two teachers guides
- student activity cards

Langauge Arts materials
Woodland Book Series - 8 titles in Cree and English; 2 Cree; 2 English
- "Northern Style" for junior students
- "Graphite Connection" for senior students Cultural College Materials
- Kinship of Plains Cree
- research on Ki-ihkin
- outline for Social Studies 5-12

1977 - Yesterday - Today - publication of student produced materials for Northern Saskatchewan
- Young Ones - a series of 5 beginning reading books
- Firefighting - a series of reading materials of high interest, low vocabulary
- Slides & Photos
  - 350 slides of various Northern subjects added to masterfile
  - 400 black and white photos added
- Chipewyan Culture - collection and development of materials pertaining to the Chipewyan culture in conjunction with Chipewyan research project
- Videotapes of Paddle Making, Deschambault Lake
- Teaching Unit on Northern Environment and Culture
- 4 new slide sets
- 12 new titles to teacher resource materials

1978 - Department of Education
- Teacher Information Bulletin for Division I-IV compiling various publications developed by Curriculum Studies and Research Department of the Saskatchewan Indian Cultural College
- Cree language curriculum in co-operation with SICC and DIA
- Department of Northern Saskatchewan
- snowmobile safety curriculum
- photographic guide to dissecting a muskrat
- Northern areas visual arts curriculum
- integration of Metis/Indian culture through fine arts
- Celebrate Saskatchewan - animated version of Saskatchewan's past, present, future
- legends of Southend
- skiff plans
- Beaver family books

1979 - The Dene Kit - SICC
- Northern Saskatchewan Reading Program - Wollaston
- posters on LaLoche
- posters - "How to Skin a Rabbit", "Testing and Tasting", "How to Skin a Fox"
- Slide Tape "Visit to the Dental Clinic", Mineral Exploration
- Books - Chakapees and the Shrew; Wheetigo and the Birch Bark Canoe Makers
- Tapes - from Stony Rapids and LaRonge
- Northern Lights - Kindergarten and Readiness Language Development Program

1980 - Resource unit for Year IV on Indian People of Saskatchewan - Saskatoon Board of Education
- Safety with Watercraft manual
- initiation of Division I-III science supplement - Northern Forest Ecology
- slide tape - Northern artists series with narrative and music by Winston Wuttunee

- Eye of the North - instructional materials - slide sets, black and white photo prints, teacher's guide for line, texture and composition
- teacher's guides for Beaver Family Kit and Selwyn Lake Project
- historic photographs of Stanley Mission and Black Bear Island Lake
- Cree "th" dictionary printed
- slides of traditional "tails" game
- slides of making bannock
- "Firefighting Manual" - 3 books plus photos, slides and historical information
- Chipewyan language - one set
- Chipewyan alphabet cards

1981-82 - Keyano - book of writings by high school students in Ile a la Crosse
- Native culture and values oriented curriculum Saskatchewan Native Survival School
- APIHTOWKOSAN - Metis history course developed for Northern Lights School District
- supplemental units for Years IV and VIII - Saskatoon Board of Education
- credit course in Native studies taught as an elective at Grade X Level - Saskatoon Board of Education
- unit on Pre-Contact America for incorporation in Grade IX Social Studies curriculum.